

# A LOST SHEEP RETURNED HOME:

O R,  
THE MOTIVES OF THE  
Conversion to the Catholike Faith,

• O F  
THOMAS VANE,

*Doctor of Divinity, and lately Chaplain  
to His Majesty the King of  
England, &c.*

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*The third Edition, with Additions.*

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P S A L. 118. 176.

*I have gone astray like a sheep that is lost;  
seek thy servant, for I do not forget thy  
commandements.*

S. Ang. Solil. cap. 33.

Gratias tibi ago illuminator & liberator meus, quoniam illuminasti me, & cognovi te. Serò cognovi te veritas antiqua, serò te cognovi veritas æterna.



PRINTED AT PARIS.

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M. DC. XLIX.



A LOST SHEEP  
RETURNED HOME:

OF  
THE MOTIVES OF THE  
Conversion to the Catholic Faith

THOMAS VANE,  
OF  
Duke of Devonshire, and lately Captain



THE UNIVERSITY OF CHICAGO

92 A. 1. 18. 176.

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seek thy servant, for I do not forget thy  
commandments.

2. Aug. 1902. 2011. 22. 22.

*[Faint, illegible text from bleed-through]*



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MDCCLIX

## A Prefatory Addresse to the Protestant Reader.

**I** Need not write much by way of Epistle to you, seeing the whole Book is but an Epistle to the Reader; wherein I declare those Motives which led me to the Catholique Roman Church, and which ( I hope ) will have the same influence upon many others. For I neither think my selfe so weak, as that I alone should be seduced, if the Motives be insufficient; nor so strong, they being true, that I alone should comprehend them, and conquer all opposition either of the understanding or the will, which might barre obedience thereunto.

All that I desire is, that the Reader will addresse himselfe to the reading of this Book, with the same disposition of mind, that I did to the meditation and search of the things contained therein, before I wrote it; And that is, to deuest his mind of all prepossessed opinions and worldly interests, in favour of any other Religion, and dislike of this; That so his Soule may be now, as the Philosophers say it is, when it comes into the world, like a smooth table or white paper, wherein there is nothing painted or  
a written;

## A Prefatory Addresse

written; And having read, understood, and considered, let him make his choice, and I doubt not but he will (by the assistance of Gods grace, which is never wanting to those, that are not wanting to themselves,) imprint in his Soule the characters of this eternall truth. But if he harbour contrary opinions with obstinacy of will, and a beleefe of their impossibility of being erroneous, he cannot be a meet judge in this cause; Seeing according to the rule of Philosophy, INTUS EXISTENS PROHIBET ALIENUM, That which is within, stops the entrance of that which is without; Even as hee that hath the christalline humor of his eye tainted, cannot see any thing in its owne true colours; And such a mans partiall understanding is like a judge that is already bribed on one side. So also if there be hid in his heart any sinister and inordinate affection, it will check the entrance of the true and saving faith, mangre all the most powersfull perswasions that can be used to introduce it; like as a peice of iron or other matter remaining in a wound, will controule the efficacy of any remedy applyed thereunto. Our Saviour saith of the Jewes, How can ye beleefe, which receive honour one of another, and seek not the honour that is of God only? John 5.

## to the Protestant Reader.

and 44. And in the Parable of the Supper (Luke  
and I 14. 24) the Master of the feast professeth  
ce of that none of them that were invited should  
those, tast thereof, because they colour'd their deny-  
prim alls with the excuses of farming, marrying,  
rnall and the like. By which you may see, that the  
nions honours, pleasures, and profits of the world,  
their and their contraries, poverty, disgrace and  
ot be paine, are, the one sort like Syrenes, which  
ord- (melting our hearts in delight) arrest us  
XI. here, and divert us from prosecuting our  
That christian course; and the other, (as the Gi-  
that ants, the sonnes of Anak did the Israelites,)   
that fright us from entring into the land of Cana-  
ain- an, Numb. 12. 33.

But if having truly depose'd all obstinate  
der- prepossessions of judgement and worldly inte-  
be l rests; and so having read this book, you are  
art not yet thereby perswaded that the Roman  
will Catholique is the only true Religion;  
ing wherein salvation is to be had, and therefore  
va- at any perill to be imbraced, this must pro-  
e as ceed from want of understanding in you, and  
in a capacity of the reasons here alleadged; to  
ne- which I can apply no cure, but my prayers,  
of saying as S. Paul did to Timothy, Consider  
re- what I say, and our Lord give thee under-  
ot standing in all things, 2. Tim. 2. 7. To which  
5. if you adde your owne frequent and zealous

## A Prefatory Addresse

prayers also, I assure my selfe you shall find the same effect which the servant of the prophet Elisha did, that your eyes shall be opened, and you shall see, that they that be with us, are more, then they that be with them; 4. Kings 6. 16. you shall understand that the reasons on the Catholique side, are far more, and more powerfull, than the reasons of all other Religions whatsoever.

And if after the reading of this Treatise, there remaine in any ones judgement, any objection against the sufficiency of any argument and motive here alleadged, or any argument against the Catholique Faith, which is not here taken away, or any defence of your own religion, whatsoever the religion or argument of defence be, if you please to seek, you may find those amongst you, that can (much better than I) clear all your doubts, or if you have a mind, (being unlearned,) to receive further information from me, or (being learned) to oppose me, I oblige my selfe to answer both the one and the other, and that with due circumstances and respects, aiming at nothing else, but the Glory of God, and the good of your souls. And to this end, I have in this later Edition added the discussion of two particutar points of controversie more largely then the rest, though more breefly then they might

## to the Protestant Reader.

find might be, being such as I know most Pro-  
testants doe much stumble at, to wit, of the  
pen-lawfulnesse of communion in one kind;  
with And of prayer both publique and private  
with in the Latine tongue.

and Nor let any of you think (or shew that he  
are thinkes so by his practise) that to pursue this  
rea-quest of the true Religion, and drive it home  
rea-to its issue, is not worth his time; or not so  
ent, much worth it, as the pursuit of pleasure,  
ar-profit or other worldly avails; seeing you  
ar-all well know what our Saviour saith in  
nich the Gospell, what doth it profit a man, if  
our he shall gaine the whole world and lose  
gu-his owne soule. *Matth. 16. 26.* Suffer not  
you your selves through the seducing of others, or  
uch your owne obstinacy, to be undone by your  
you too much confidence, continuing still in dark-  
re-nesse, like that of Egypt, *Exod. 10. 23.*  
be-wherein no man rose from his place; nor say  
elfe with the Laodiceans, I am rich and in-  
bat creased with goods, and have need of no-  
ing thing, &c. *Rev. 3. 17.* But according to the A-  
the postles direction, Prove all things, hold fast  
in that which is good, *1 Thes. 5. 21.* And ad-  
wo-journe not this tryall to a future time, seeing  
ge-the present, is that only which is in your pow-  
ney-er. Say not as Felix said to S. Paul, putting  
th-him off for the present, when I have a con-  
venient

## A Prefatory Addresse

venient season, I will call for thee; Acts 24. 25. For this is but a suggestion of the devil to retard your returne unto God. The foolish virgins you know, while they delayed their preparations, and too late went to buy their oyle, the bridegroome passed by, and they were excluded: Mat. 25. therefore, to day if ye will heare his voice, harden not your hearts, Psal. 94. 8.

Lastly, think upon the difference betwixt this life and the future; that this is but of the indurance of a few score of years, and that therein, even to the happiest, misery is their freehold, their inheritance, as Job saith, Man borne of a woman, living but a short time, is filled with many miseries, Job. 14. 1. and that the next life is eternall, either in unutterable felicity or torment, according as men do here scale up their lives: Which infinity of time, and extremity of good or evil, without any mixture of the contrary, are two such circumstances, that their consideration should make a man sleight and contemne all things that concern him for this moment of time, in comparison of those things which concerne the feeling of that future estate, which is never to receive an end or change; and he that doth not so, is surely worse than prophane Esau, that neglected his birthrights for a mess of pottage,



## to the Protestant Reader.

Acts or the wicked Jewes that preferred Barabbas before Christ. O who can comprehend eternity! Or know what it is to be damned for ever? Yet to reflect often thereon, me thinks should make a man never to pause, or rest in his mind, till he had put himselfe into such a condition as by which he might have just ground to hope to escape that miserable and endlesse end.

Now seeing in the opinion of all men, there are but two sorts of things required in this matter, that is, things to be believed, and things to be done; and that the things to be done are consequences of the former, it behoveth you in the first place to be assured of the things you ought to believe; seeing, as our Saviour saith, Mark 16.16. that He that beleeveth not, shall be damned. Which words, in reason, cannot be understood of some one, or few, yea or many points of faith, excluding any one, but of all that our Saviour commanded to be believed, according to his Commission given to his Apostles, saying, Goe ye therefore and teach all nations, or teaching them to keep all things whatsoever I have commanded you; and according to the exhortation of S. Jude to the Church in his time, That ye earnestly endeavour for the faith which was once delivered



## A Prefatory addresse &c.

to the Saints, (*Ep. Inde v. 3.*) Nor can you be probably assured that you have the faith once delivered to the Saints, the whole faith which the Apostles taught all nations; but by examining (according to your ability) the pleas for it on both sides; seeing it is granted by all, that the Roman Faith was the true and perfect faith, as the Apostle himselfe by consequence confesseth, where he saith, I thank my God that your faith is published throughout the whole world, *Rom. i. 8.* And if the Church of Rome have not changed her faith, as in this Treatise is proved, then you that differ and separate from her, must be accused of novelty and change, in forsaking her doctrine and communion, which formerly in your predecessors you held. Your return unto both which, must be the meanes, in the first place, to deliver you from eternitie of torments, and advance you to the glorious liberty and felicity of the Sonnes of God: And that you may do so, shall be the daily prayer and endeavour of

From Paris,  
August 4. 1648.

Your humble servant  
in Christ Iesus,

THO. VANE-

O F

HENRIETTE MARIE,

QUEEN OF ENGLAND, &c.

**M**ADAM,  
To be a nu

**IV** To be a nursing Mother to the Church, is the dignity and duty of a **QUEENE**; to which attribute seeing you have a right, as well by your vertue as your honour, I am emboldned to prostrate my selfe, with this small Treatise, at your Royall feet. It hath pleased God out of his infinite, and by mee, never-to-be-forgotten

**A 2**

mercy,

mercy, to call me to the Communion of the  
Catholique Church; for which I have al-  
been called to account, and that in your Ma-  
jesties family; which hath moved me (with  
other considerations) as to publish this my de-  
fence, so to crave your Majesties Patronage  
both of it & me. Never did persecution against  
Catholiques in England rage as now it doth  
where like Herod, who as soon as Christ was  
borne, sent forth men to destroy him; So they  
as soon as one is made a Catholique, or known  
to be so, seek his destruction. And as Herod  
because he would be sure (as he thought) to  
destroy Christ, destroyed all the Children that  
were about his age; So doe they pursue the  
gall Protestants, as having a little resem-  
blance with Catholiques, that so they may  
(they hope) sponge out all the remains and me-  
mory of the Catholique religion.

And as God sent our Saviour into this  
world, and subjected him to all humane  
infirmities (except sinne) like unto us, that  
he might be mercifull; So hath he humi-  
bled your Majesty, even to a lower degree  
of suffering (considering your exaltation)  
from whence it must take its measure  
than any other, who like an invaluable  
Diamond, were made to be firmly set in

most precious esteem of mankind; but by the  
unrelenting malice of monsters have been  
brought to extreme degrees of calamity: whose  
excellence as it is endeared to us all by your  
sufferings; so our sufferings (your heart being  
the more intendred by the sense of your own)  
we hope, shall render your Majesty the more  
propitious to us; who suffer not only as good  
subjects to the King, but to God also in the Ca-  
tholique religion. Your gracious soule hath  
more antidote in it, then all the world hath  
poysen; which will therefore in your affliction  
make you like the Sun, which shewes his great-  
est countenance in his lowest declension; and  
bring you out of it, like gold out of the fire, re-  
fin'd, not consumed; which when it doth, as  
the good thief did our Saviour on the Crosse;  
So we beseech you Madam, remember us when  
you come into your Kingdome. In the mean  
time, we will remember you in our praiers;  
That your fortune may surmount your great-  
nesse, and your vertue your fortune; That  
your greatnesse may be above envy, your good-  
nesse above detraction; That your illustrious  
example may darken the ages past, and light-  
en them to come; that you may live beloved  
and die lamented; lamented by earth, but  
joy'd by heaven; of which you shall be a part

as well as a partaker, in giving the happinesse  
of your presence, and receive as a reward of  
all your sufferings a never fading Diadem of  
glory: So prays,

MADAM,

Your Majesties

Most humble, most loyall,  
and most devoted servant,

THO. VANE.

# APPROBATIO DOCTORUM.

**N**OS infra scripti in Sacra Facultate Parisiensi Doctores Theologi, obtentâ veniâ, libellum Anglicum, cui titulus est, *A lost sheep returned home, or, The motives of the conversion to the Catholique faith of Thomas Vane, Doctor of Divinity and lately Chaplaine to the King of England*: id est, *Ovis perditâ ad ovile reditus, seu, Motiva conversionis ad Fidem Catholicam Thomæ Vani, S. Theologiae Doctoris, & Serenissimo Magnæ Britaniæ Regi nuper à Sacello, perlegimus & examinavimus*: In quo orthodoxa sunt omnia, Christianæ scilicet veritati ac pietati consona, immo sicut argumentis fidei haud parum attulisse luminis testamur, ita & errantibus à fide non minus allaturum utilitatis speramus. Authorem, aliunde celebrem & magni nominis, denotat verè Doctum. Qui re plenè cognitâ, omnia ut sterco arbitratus demisit, quo sibi aliisque Christum lucrifaceret. Nec credere fas est latitare diu præclarum hoc ( pusillum licet ) opusculum; exui etenim auguramur peregrino & ignoto quo jam cernitur habitu; & communem redditum Gallico tum Latino vestitum sermone. Ita censemus. Parisiis 3. Aprilis 1645.

H. HOLDEN.

I. CALLAGHAN.

*The same in English.*

**W**E whose names are under-written, *Doctors of Divinity*, of the Faculty of *Paris*, having obtained leave, have read and examined an English book bearing this title, *A LOST SHEEP RETURNED HOME, or the motives of the conversion to the Catholique Faith*, of *THOMAS VANE Doctor of Divinity, and lately Chaplain to the King of England*. In which all things are orthodoxall; to wit, agreeable to Christian truth and piety. Yea we testifie, that as it hath given no little light to the arguments of faith; so we hope it will bring no lesse profit to those that wander from the Faith. It speakes the Author (by other titles honourable) truly learned; Who fully understanding the matter, hath abandoned al the world, accounting it but drosse, that he might purchase *Christ* both to himselfe and others. Nor can we think that this excellent, though little work, will long lie hid; but beleive that besides this forraigne and unknowne habit wherein it is now throwded, it will be rendred more publike, apparelled both in the French and Latine tongue. *Paris April 3. 1645.*

H. HOLDEN.

I. CALLAGHAN.



# A LOST SHEEP RETURNED HOME.

O R,

The motives of the Conversion to  
the Catholike Faith,  
OF  
T H O M A S V A N E.

## C H A P. I.

*The introduction; And that the knowledge of  
the meanes to arrive unto eternall life, is  
not otherwise attaineable, then by Faith  
grounded on the Word of God.*

§.1. **S** A I N T Peter the Prince of the A-  
postles doth thus comfort, encou-  
rage and command us, 1 Pet. 3. 14. 15. *But  
and if you suffer for righteousnesse sake, happy  
are ye. But be not affraid of their fear, nei-  
ther be troubled. But sanctifie the Lord God  
in your hearts, ready alwaies to give an answer  
to every man that asketh you a reason of the  
hope that is in you with meeknesse and fear.*

§. 2. This happinesse and comfort of



## *A lost Sheep*

suffering for a good cause is remarkably expressed by our Saviour in the fist of *S. Matthew*, where the blessings of other vertues are placed in the future time, that they that mourne shall be comforted, they that are mercifull shall obtain mercy, and so of the rest; but of the poore in spirit, and of the poore absolutely, (as *S. Luke* hath it, ch.6.20.) and of those that suffer for righteousness sake, it is affirmed in the present time, that *theirs is the Kingdome of God*, *Mat.5.10.* the other Beatitudes are but in reversion, but this in present possession.

§.3. And this by the mercy of God I feele in my selfe; for heaven is more the joy then the place, and this joy, because God thinks it not fit, as yet, to call me to it, he hath sent to mee; so that I can say with *S. Paul*, *Rom.5.3. I glory in tribulation.* The *Apostles* encouragement to abandon feare, and to sanctifie the Lord, I will by his grace daily put in practice. But my present undertaking is the *Apostles* command, to give an answer to every one that asketh me a reason of the hope (and faith from whence the hope springs) that is in mee; and this with the enjoyned circumstances of meeknesse towards men, and the feare of God.

§.4. And

§.4. And as some men here have asked me a reason; so if I were in *England*, I assure my selfe many more would do so; and having heard of my change do aske one another, and that with as much wonder and sorrow, as beliefe thereof. To these therefore, and to all other both *Catholiques* and *Protestants*, I give this ensuing answer for satisfaction. To *Catholiques*, that they may quit all feare of my recoyling; to *Protestants*, that they may be invited to follow my example, which though it be founded in an unworthy person, yet in so glorious an action, as coming to the bosome of the *Catholike Church*, they have no reason to disdain to follow me.

§.5. In this affaire it is much more easie to find an entrance then an end. For, what time since the beginning of *Christian Religion*, what place, what thing doth not bear witness to the *Catholike Faith*? *Solomon* saith, *Cant. 4. 4.* that the neck of the Spouse the Church, is like the Tower of *David*, builded for an armory, whereon there hang a thousand shields, a thousand arguments of defence of the *Catholike Doctrines*; which the many excellent bookes of controversie written both by those of our own and other Nations, doe most abundantly declare,

declare. It shall therefore suffice me to say only so much, as may witnesse that I did not make this change without sufficient Motives: wherein I will make choice of a little of much, and say as much as I can in a little.

§. 6. Entring then into a serious consideration of the end for which I and all men were created, to wit, the glory of God, and our owne eternall happinesse; and of the knowledge of the meanes to attaine thereunto, I found that by the consent of all *Christians*, this was not to be gotten by cleer & evident sight, nor by humane discourse founded on the principles of reason, nor by reliance upon authority meerly humane; but only by Faith grounded on the word of God, revealing unto men things that are otherwise only known to his infinite wisedome. Secondly that God revealed all these things to *Iesus Christ*, and he to his *Apostles*, as he saith, *John 15. 15. All things which I have heard of my Father, I have made known unto you;* and this partly by word of mouth, but principally by the immediate teaching of the *holy Spirit*, to the end that they should deliver them unto mankind, to be received, believed, and obeyed over the whole world, even

## Returned home.

5

even to the end thereof ; as he saith, *Math.* 28. 19. *Goe teach all nations.* Thirdly that the *Apostles* did accordingly preach to all nations ; as *S. Mark* saith, *Chap. 16. 20. They going forth preached every where.* And planted an universall Christian company, charging them to keepe inviolably, and to deliver unto their posterity what they had received of them the first messengers of the *Gospel*, as *S. Paul* saith to, *Timothy*, 2 *Tim. 2. 2. The things that thou hast heard of me amongst many witneses, the same commit thou to faithfull men, who may instruct others.* Fourthly that though the *Apostles* & their hearers be departed out of this life, yet there still remains a meanes in the world, by which all men may assuredly know what the *Apostles* preached, and the primitive *Church* received of them, seeing the *Church* to the worlds end must be built on the *Apostles*, and beleive nothing as matter of Faith, besides that which was delivered of them ; as *S. Paul* saith ; *Ephes. 2. 20. and are built upon the foundation of the Apostles and Prophets, Jesus Christ being the chiefe corner stone.*

CHAP.

## CHAP. II.

*Of the meanes to know, which is the Word of God. And that all the Protestants Arguments to prove that the Scripture (and it onely) is the Word of God, are insufficient; And that the generall Tradition of the Catholike Church, is the only assured proof thereof.*

§. I. **T**Hese things being supposed, the chief difficulty to my seeming consisted in this, how we might certainly know now adaies, so many ages after the *Apostles* death, what, & all necessary points that they taught and preached: the *Protestants* said that this was to be found in the Scriptures which were written by them; but this did not satisfie my doubt; for supposing the Scriptures to be the word of God, delivered by the *Apostles*, and others inspired by him, yet I wanted some sufficient witnesse or prooffe to assure me so much, for of my selfe I could not find it. The bare word of the *Protestants* I saw I had no reason to take, because they confesse that they may erre, and I in this matter not being able to discover whether they did erre or no, relying upon a fallible guide must, alwaies

waies remaine in uncertainty and fear. I observed moreover that although in most of their assertions they might upon examination prove false; yet in saying that the *Church* might erre, and taking themselves for the *Church*, they had said most true; finding that they indeed had erred in this most important Particular of declaring what is the word of God and what not; the *Lutherans* affirming much lesse for the word of God then the *Calvinists*, and the *Church of England* doth.

§. 2. Now of necessity one of these sorts of *Protestants* must erre, and that most dangerously; the one by beleiving that to be the word of God which is not, but the invention of men, and perhaps false and foolish, as *Luther* said of *S. James* *Præst.* in his *Epistle*, or the other by renouncing that which is indeed the *Epist. loc. in Edi. lenent.* Word of God, and so not believing what God himself hath spoken. Their Authority being by themselves in their evident disagreement thus broken, I descended to consider the reasons by them alledged to induce men to believe that the Scriptures are the Word of God, which in general I apprehended to be insufficient, because they did not lead the *Protestants* themselves

to

to an agreement in the quantity thereof. But I further weighed them particularly, the principall whereof are these.

§. 3. First, they say the *Scriptures* are  
*Cal lib. 1.* knowne to be divine by their  
*1st. cap. 7.* owne light shining in them, *E-*  
*Sect. 2. in-* ven as sweet and bitter are knowne  
*five.* by the tast, white and blacke by the  
 sight : which assertion to me seemed very  
 absurd. I confesse indeed much of the  
 Scripture is but the amplification of the  
 Morall Law, which is a knowledge engrafted  
 in man by nature; by the light whereof  
 we may see that it is true ; but this proves  
 it not to be *the Word of God*. For though  
 all truth be from God, as he is the prime  
 verity, and so may be called in some sense,  
*his Word* : yet by the Word of God in this  
 case is meant, truth revealed by God im-  
 mediately unto the pen-men thereof : and  
 though we find much thereof to be true, as  
 agreeing with the engrafted principles of  
 reason; yet this proveth not that it was re-  
 vealed immediately and extraordinarily,  
 which is the circumstance that makes it *the*  
*Word of God*, in the sense of those that  
 dispute about it. As for the historical parts  
 both of the Old and New Testament, the  
 institution of Sacraments, with the like,  
 they



they have no affinity with the in-born principles of reason, and are therefore not knowne to be so much as true by any light they carry with them, much lesse to be extraordinarily revealed by God, and so to be his Word. Besides, if it could be discerned what were the Word of God, and what not, by the resplendent light thereof, as easily as the light is knowne from darknesse, (as some of them say) how could there be so much dissention about the parts thereof, as it is knowne there is? the *Calvinists* seeing more to be the Word of God then the *Lutherans* do, and lesse then the *Catholikes* and yet if it shew it selfe by its owne light, the *Turks* may see it, as well as any of them.

And heere I observed that many had blinded themselves with looking on the light, and could not see so far as to discern between corporall and spirituall light, but because the *Prophet David* saith, *Thy word is a lanterne unto my feet and a light unto my paths, Psal. 118. 105.* they conceived the Scripture was as easily discerned by its own light as the Sun. True it is that every corporall light that doth enlighten the eye of the body must be evident in it selfe, and originally cleer, but not so every truth that doth illustrate mens understanding. The reason



reason is, because the eye of the body cannot by things seen inferre and conclude things that are hidden, but can only apprehend what doth directly and immediately shew it selfe: but mans understanding apprehends not only what shewes it selfe, but by things knowne inferres and breeds in it selfe the knowledge of things hidden. Hence though things shewing themselves directly and by their own light, be prime principles of the understanding, and the meanes to know other things; yet also things hidden in themselves being formerly known by the light of authority, may thereby become lights, that is, meanes to encrease our knowledge of hidden things. So that speaking of spirituall and intellectuall lights, it is false that all lights that enlighten mans understanding to know other things, are evident in themselves; yea some secondary principles and lights there are, which must be shewed by a superiour light, before they become lights themselves. In which kind is the Scripture, being a light only to the faithfull, because known by the *Churches Tradition* to be from the *Apostles*; by the *Apostles* authority confirmed by miracles, to be of God; by Gods supreme verity, who  
can-

cannot deceive nor be deceived, to be the truth. Moreover this concept of theirs doth utterly extinguish faith, and beleife of the word of God; for every thing is so far forth the object of faith, that it is not seen, as S. Paul saith, *Faith is the argument of things not seen*, Hebr. 11. 1. and S. Augustine, *What is faith but to believe that which thou dost not see?* *In Evang. Ioan. Tract. 40.*

If therefore they do see it, they cannot properly be said to believe it, but to know it: and if so, what excellency, what vertue, what merit, what pious affection towards God, to believe that which they see plainly before their eyes? A bold presumption also it is in them to claime a cleerer degree of knowledge then the Apostles had, for they did but see through a glasse darkely, 1 Corinth. 13. 12. but these men are convicted of the divine truth of the things they believe, by the lustre and resplendent verity of the matter of Scripture; which *Fran White Orthodox p. 197.* is a priviledge, which whosoever hath, equalls the blessed Saints in heaven, whose happinesse it is to see what we believe, especially seeing one point of the Doctrine Protestants pretend to see, is the mysterie of the Blessed Trinity, the true light

light & resplendent veritie wherof, no man can see manifestly out of the state of Blisse.

§. 4. Secondly, they pretend to know the Scriptures, to be the Word

\* Whines of God, by the \* majestie of the  
*Re. ly, p. 16.* matter, and purity of the Do-  
*30. 68.*ctrine; but I conceived that  
*Feild Ap-* though some mysteries of the  
*pendix, pag.* Scripture carry a majesty in them  
*34. Cal.* in respect of naturall reason,  
*Inst. l. 1. c. 7.* and an elevation above it, as

of the *B. Trinity*; yet other matters of Scripture seem unto reason ridiculous; as the *Serpents* talking with *Eve*, and *Balaams Asse* reproving of his master, with many others. Nor could the purity of the doctrine convince me; seeing we know that many learned and godly men have written very holily, whose writings are not therefore accounted the word of God: Besides there are many historicall parts of the *Scripture* which do not at all touch upon purity, & therefore cannot be discerned by it. Again they affirme that the Scripture may be knowne by the stile; but I considered that God hath no proper stile or phrase of his owne, but can at his pleasure al stiles, & that he did vse the pens of those whom it pleased him to inspire, couch-  
 ing.

ing his heavenly conceipts under their usual language and ability of expression; whence issueth so great difference of styles (as is on all sides acknowledged amongst sacred Writers) and that God did only guide them in the truth they wrote, not in the style; for then all their styles in likelihood should have been alike. Indeed God hath an eternal increated manner of speaking, which is the production of the *eternall word*, by which the blessed do discern him from all other speakers, by the evidence of blissefull learning, but no created manner of speaking, (no not his speaking inwardly to the soule) is so proper to God, as that it can be knowne to be his speaking by the meer sound of the voice or by the style, without especiall revelation or some consequent miraculous effect.

§.5. Thirdly, the \*Harmony of \*Whites the Scriptures is alledged by some *Reply. p. 19.* as an argument to prove them to be *the Word of God*. But though this Harmony appeare in divers things, yet it is most certaine that there are very many seeming contradictions, many of which are but probably answered by *Commentators*, by assuming some things without prooffe, because otherwise they must admit

mit contradictions; some places are not fully answered, but the *Fathers* were forced to fly from literall to allegoricall senses, as appeares particularly in the foure first Chapters of *Genesis*, the *Genealogy* of our *Saviour*, and in the reconciling of the *Chronologies* of the *Kings*. And seeing no man is infallibly sure, that all the answers used to reconcile the seeming contradictions of Scriptures are true, no man can be assured by the evidence of the thing, that there is this perfect harmony in them; nor consequently, that they are thereby knowne to be the Word of God. Moreover if we were infallibly assured, that there were this perfect harmony in the Scriptures, yet this to me seemed not a sufficient prooffe that they are the Word of God, because there is no reason forbids me to believe, that it may not be also found in the writings of some men; yea I make no question, but it is to be found, and that with lesse seeming contradiction then is in the Scripture; yet no man accounts that this proves their writings to be the Word of God. Neither as I saw, could these preferences, before mentioned, be laid hold on by the unlearned multitude, an innumerable company whereof cannot read at all,

all, and when they heare them read, if they were asked, would say, that they see not this light, this majestie, stile and harmony, which their learned men talk of, nor do they know what it meanes, nor that a tittle of it is the word of God, but only because they are told so; Indeed S. Peter saith in the behalf of the old Testament, 2 Pet. I. 21. *That holy men of God spake as they were moved by the holy Ghost.* But we are as uncertaine by any thing in the words themselves, that S. Peter said this, as of all the rest, that is altogether.

§.6. So that I could not find that there was any more then probable arguments to be drawn from the Scriptures themselves to prove them to be the word of God: For that which is the word of God, and the rule of faith, must be certaine not only in some parts, but in every part and particle, book, chapter, and line thereof, which is impossible to be knowne by the light and evidence of the sense and doctrine, seeing many places even by *\*Protestants* \* Field of the Church lib. 4. cap. 15. V. Plaines Reply. p. 35 confessions are darke, obscure, and full of difficulties, and how can that be knowne to be the Word of God by the light thereof, when the light thereof is not knowne?

knowne? As uselesse also to their purpose, is the majestie, purity, stile, harmony, or any the like; for we believe it to be harmonious, because it is the Word of God, not to be the Word of God, because it is harmonious, which wee doe not infallibly see. So that upon these considerations I saw no evident certainty out of the Scriptures that they were the Word of God; but that they are believed to be such without being seen, upon some other Word of God, more cleerly appearing to be the Word of God, and lesse liable to corruption then the Scriptures are, assuring us so much, and that is the *Tradition of the Church*: according

\* *Aug. contra Epist. fundament. 5.5.* to the saying of S. Augustine, \* *I would not believe the Gospell, unlesse the Authority of the Catholike Church did move me.* To

which Hooker, one of the learnedest men that ever the Protestant party could boast of, agreeth, saying, \*

\* *Eccles. Pol. lib. 1. sec. 14 p. 36.* *things necessary, the very chiefeft is to know what books we are bound to esteeme holy, which point is confessed impossible for the Scripture it self to teach, \* for if any one book of* *ibid. 1. 2. sec. 4. 102.* *Scripture did give testimony to* all



all, yet still that Scripture which giveth credit to the rest, would require another Scripture to give credit to it: \* neither could we ever come to any pause <sup>\* Ibid. p. 103.</sup> whereon to rest, unlesse besides Scripture there were something else acknowledged. And this something is as he saith, \* *The Ecclesiasticall tradition*, an <sup>\* Lib. 2. ca. 4. p. 300.</sup> argument whereby may be argued and convinced what books be Canonically, and what not.

§.8. Lastly, some say, they know the Scripture to be the Word of God, by the Spirit of God prompting it to their soules. And this of all the rest seemed to me most absurd. For first, I durst not arrogate this Spirit to my self, nor could I know it was in any other. His saying, the Spirit told him the Scripture was the Word of God, did not prove it, nor had I reason to believe he had the Spirit more than I, without some proof. If a mans testimony in his owne case might thus be admitted, I saw that no *Heretique* would want it to support his impiety, by ascribing it to the Spirit, as \* *Simon Magus* did; only this *H. Spirit* <sup>\* Epiphani. her. 21.</sup> he believed to be his Concubine *Helena*; and *Protestants* ascribe the title



of the Spirit to their private fancies. If I should have said, that I know by the suggestion of *Gods Spirit* that this or that part of *Scripture*, or that none of it was the Word of God, my proof was as good to him, as his to me. For although the testimony of the Spirit of God be a sure witness to him that hath it, yet it is none to others, unless he can prove he hath it, by some miraculous effect. And without this kind of proof every prudent man hath reason to believe that such a boaster is a liar, and intends to deceive others (as it is likely of the first Authors of Heresies) or else that he deceives himselfe by a strong operation of his fancy, which he calls the *Spirit*; because he is told by the doctrine of some *Protestants*, that he must feel that he hath the *Spirit*, (as in particular concerning the assurance of his salvation) desirous then to be in the right way, that which he would have, he perswades himself he hath, because else he finds himselfe at a losse, which begets a horror in him. Which to avoid, he flies to this pitifull refuge, being the best he is instructed to, that he may have some stay for his belief, and repose for his soul. And this happens commonly, and most strongly to those that have  
some

some zeal, but little wit; on whom therefore the reflection of their fancy is the stronger, and works upon them, as upon some I have read and heard of, who by their eager desire to be so, have strongly conceited themselves to be indeed Kings and Princes, and other kind of great and rich men, when truly, and in all other mens judgements, they were either mad-men or fools. So that this I perceived was to open a gap to any mans fantastick pretence whatsoever, who had the impudence to ascribe it to the Spirit of God.

Nor is there any peaceable way to compose the differences amongst men of this nature; for each one pretending the Spirit, he hath no reason to yeeld to another, the holy Spirit being an infallible director wheresoever it is; yet when it is different in different men who pretend to it, as it often falls out, it is a certaine signe that one of them is deceived, and both are deceived in the opinion of each other; yet neither yeelding to other, the contention ends in the action of *Zedekiah* against the *Prophet Micheas*, who gave him a box on the care and said. *2 Chron. 18.23. Which way passed the Spirit of our Lord from me, that it should speake to thee.* And so it hath fallen out a-

mongst those that derive their knowledge this way, that they end their differences by blowes and conquests, not by Coun-

cels and miracles. And as the *Plut.*

sonnes of *Pyrrhus* asking him who should succeed him in his Kingdome, he answered, he that hath the sharpest sword: so if it be demanded amongst them, who hath the Spirit of God, and consequently the true *Religion*; It must be answered, He that hath the most strength of armes to maintaine it. But *S. Peter* did otherwise, who provoked by *Simon Magnus*, proved that he had the Spirit of God,

*Egesippus.* by raising up a childe from death, which the other with all his Magick could not do: who also challenging *S. Peter* to fly from the *Capitol* to *Mount Aventine*, while he was doing so, by the prayer of *S. Peter*, he came tumbling down and brake his leg, whereof he soone after died. If men that boast of the Spirit cannot this way prove it, the saying of

*S. Augustine*, is appliable unto them, \* *There are innumerable who do not only boast that they are Videntes or Prophets, but will seem to be illuminated, or enlighthned by Christ, but indeed are Heretiques.*

\* *Isaell. 45.*  
*in Ioan.*

§.5. Yet most certain it is, that no man can believe the Scriptures to be the Word of God, but by the Spirit of God inclining him thereunto; for as the *Apostle* saith, *Ephes. 2.8. Faith is the gift of God.* But there are two kinds of inspiration of the Spirit of God; one immediate without the concurrence of any externall ground of assurance; the other mediate, moving the heart to adhere to an externall ground of assurance, making it to apprehend divinely of the authority thereof: they that challenge the first are *Enthusiasts*, and run into all the fore-mentioned absurdities; they that take the latter way, must besides their inward perswasion, have an externall ground of belief; and then what is there so high and sufficient, as the testimony of *Universall Tradition*? Agreeable whereunto *Hooker* saith, \* *The outward letter sealed with the inward witnessse of the Spirit, is not a sufficient warrant, for every particular man to judge and approve the Scripture to be Canonickall, the Gospell it self to be the Gospell of Christ: \* but the authority of Gods Church, (as he saith) is necessarily required thereunto.*

\* *Eccles. Pol lib. 2. sect. 7.8.*

\* *lib. 3. sect. 3.*

§.9. And though it were true, that we

might know the Scripture to be the word of God, without the testimony of the *Church*, yet it doth no where appear that the Scripture is the whole word of God, and containes all that the *Apostles* left unto the *Church* for their direction; so that my first *Quere* would still be unsatisfied, to wit, how we should know the whole word of God, which the *Apostles* taught? For even that word which is written doth tell us that all is not written; and therefore doth *S. Paul* exhort us to keepe both the written and unwritten, *Stand fast* (saith he) *and keepe the traditions which you have learned; whether by word or by our Epistle*, 2 *Thes.* 2. 15. It is manifest that the first *Church* of God from the creation untill *Moses*, which was about the space of two thousand years, had no word of God, but that which was unwritten, which we call *Tradition*; the *Church* of the *Jewes* had Scripture, but with it *Tradition*, as the prayer of *Elias* concerning raine, *Jam.* 5. 15. *The contention of the Archangel S. Michael and the Devill about the body of Moses*, *Jude* v. 9. with others; and of the Scripture both Old and New, many books are lost, as many *Parables* and *Verses* of *Salomon*, 3 *King.* 3. 32. with many other books;  
and

and S. *Paul* wrote an *Epistle* to the *Laodiceans*, *Col. 4. 16.* and another to the *Corinthians*, which are not extant, *1 Cor. 5. 9.* And seeing we have not the whole Canon of the *Scripture*, how can we be sure that that part which we have, containeth all that we are bound to believe and do? we do not read that the *Apostles* were sent to write, but to preach: and S. *John* denies that he had expressed in writing all that he had to say, *Having more things to write unto you* (saith he) *I would not by paper and inke, for I hope that I shall be with you and speake mouth to mouth that your joy may be full.* Now that these things that the *Apostles* did not write, but teach by word of mouth, were matters also of weight, and belonging to Faith, S. *Paul* assures us in these words, *Night and day more abundantly praying, that we may see your face, and may accomplish those things that want of your faith, 1 Thes. 3. 10.* By which it is evident, that the *Apostles* besides their writings, did preach other things which were wanting to their faith.

§. 10. Nor did the *Apostles* surely intend to write all points of faith; for if they had, it is probable that they all together, or some one of them, would have

done it purposely, punctually and methodically; and declared so much unto the world. But we know the contrary, to wit, that they did not write all, by their own confession; and that which they did write was but accidentall and upon parti-

cular occasions, as *Hooker* affirms, *The severall Books of Scripture are written upon severall occasions, and particular*

*purpose*; which occasions if they had not happened, it is most likely that they had not written that which they did. For instance, the Epistles of *S. Peter*, *James*, *John* and *Jude*, were written against certain *Heretikes*, who, mis-understanding *S. Paul*, did thereupon teach, *That faith onely without works sufficed to salvation*; of which very point *S. Augustine* saith, *Be-*

*cause this opinion was then begun, other Apostolicall Epistles of Peter, John, James, Jude, do chiefly direct their intentions*

*against it, that they might strongly confirm, Faith without works to profit nothing.* *S. John* also did preach the *Gospell* till his last age (which was very long) without writing any Scripture, and took occasion to write (as *S. Ierome* affirms) by reason of the heresie

*Eccles. Pol. l. 1. sect. 15. p. 37.*

*De fide & operibus. c. 14.*



*De Scripturibus  
Eccles.*

heresie of the *Ebionites*, which then brake out. The like might be shewed of all the rest. And lastly (which is worth the observation) all the *Epistles* are written to such persons onely as were already converted to the Christian Faith; therefore they were written not so much to instruct, as to confirme, as *Zuinglius* also confesseth.

*Tom. 2. l. de Ec-  
cles. fol. 43.*

§. II. By all which it is evident, so far as we can see, that the *Apostles* and *Evangelists* did write their books, not by any command from *Christ*, but upon some accidentall occasion moving them thereunto. Wherein one and the same matter is often repeated, as in *S. Pauls Epistle* to the *Romans* and to the *Galatians*; and also in all the *Evangelists*; and many other things are omitted, as a world of works which our *Saviour* did, as *S. John* testifieth, 2. *John* 21. 25. and which the *Apostles* did also (the small book of their *Acts* being too little to expresse all their actions) and also the things which *S. Paul* ordained in the *Church* of the *Corinthians*, 1 *Cor.* 11. 34. by which it is manifest that they neither intended any compleat Ecclesiasticall history, nor body of divinity containing all matters.



matters of faith and practice. So that it did neither appear to me that the *Scripture* contained all the doctrine of salvation that the *Apostles* taught, nor yet any of it; because I could not see by the directions that *Protestants* gave me, whether the *Scripture* were the Word of God or no.

### CHAP. III.

*Of the insufficiency of the Protestants means to find out the true sense of the Scriptures: And of the absurdity of their assertion, that all points necessary to salvation are clear and manifest.*

Sir. **A**S to know the letter of the *Scripture*, so to know the meaning thereof, I found a matter of great difficulty; agreeable to S. *Peter*, who saith, speaking of S. *Pauls* Epistles, 2 *Pet.* 3. 16. In which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the *Scriptures*, to their own damnation: But *Protestants*, to avoid their dependence on the Church for the interpretation thereof, say, that all things necessary to salvation are easie to be

\* *Fuller* Con. Rhē. T. 1. p. 1.  
in 2 *Pet.* cap. 3. *Morton*  
*Apol.* part 1. lib. 1. cap.  
19. *Philah.* r. contron.  
2. 7. 5. 7. 4. 5. 13.

own damnation: But *Protestants*, to avoid their dependence on the Church for the interpretation thereof, say, that

all things necessary to salvation are easie to be

be understood, even by the most unlearned Reader. But they never yet expressed what points were necessary to salvation and what not, nor have given any rule by which it might be found out, but have left themselves the liberty of adding to, or subtracting from that title, what and whensoever they pleased. And who seeth not that, with this device, they may exclude (if they please) almost all the points of Christian belief and practise?

§. 2. Wonderfull confusion I found herein; for here the understanding of the most unlearned Reader is made the size of things necessary to salvation: and if it be a measure unto all men, then the most learned Clerk is bound to believe no more than the most unlearned peasant that can but read; and the most unlearned need not the help of the learned for the understanding of things necessary, but can find them out by his own reading. So that you must take the arrantest dunce in their Church that can read, and after he hath diligently perused the Bible, and prayed for understanding therein, that which he understands, must be accounted necessary to salvation, and no more. Surely me thinks they are to blame, that have not for the greater

greater credit and cleer nesse of their cause, made this tryall upon some silly fellow, and from his mouth have set downe their points necessary to saluation. But by this it appears that they are willing to draw the matters necessary to saluation, for their great ease, into a very narrow compasse, and make the same measure serve the silliest clown and the greatest Clerk, which is uncomly. And (coming closer to the matter) I have known some affirm, (which I believe is the opinion of very many) that to believe in *Iesus Christ*, without any distinct belief of his diuine and humane nature, and that he died for the sinnes of the world, and that a man must repent before he die, is all that is necessarily required either for belief or practice of any man. As for those that cannot read, which are I believe the greatest number, or very little inferior, they deal most unkindly with them, not providing a certaine means whereby they may be brought up to read, which they that can read think all are bound to, with references to the Scriptures, by the commandement of *Christ*, and wherby they are to find out the things necessary to saluation; but leave them (if at all) to be saved by the cruell blind Popery (as they please

please to call it ) of an implicite faith.

§. 3. I then considered that there was much ambiguity in these words, [ *necessary to salvation* ] there being divers kinds of necessity that have place in matters of Religion. First there is an *absolute necessity*, and a *conditionall necessity*; *Absolute necessity* is that which admits no excuse of impossibility, nor any exception of place, time, or person; as in regard of those that are of age capable of knowledge: The belief of *Christ* mediator betwixt God and man: and to this kind of necessity there are some that would restrain all things to be believed, leaving themselves the liberty of all matters else to believe what they please: but with as much reason they may restrain this necessity to the believing only, that there is a God, and so renounce their Christianity. *Conditionall necessity* is that which obligeth not, but in case of possibility, and receives exception of time, place and person: Thus there are many points necessary to be believed, if a man be in place where he may be instructed in them, and hath time to receive instruction, which are not necessary for a man living in the wilderness, or so ready to be attached by death, as he hath no leisure

to be instructed, or apprehension to receive it; as that *Christ* was borne of a *Virgin*, and crucified under *Pontius Pilate*. And many things are necessary for Pastors to believe, which are not for common people, as that the persons of the *Trinity* are the same in essence, but distinct in subsistence; that in *Christ* there are two natures, and but one person, with many the like: And in matter of practise, there are many things necessary in case of possibility, and opportunity of time, and place, which are not necessary, if the conveniency to accomplish them be wanting: as the assistance at *Church service*, and participation of the *Eucharist*.

Secondly, there is a necessity of means; and a necessity of precept; Necessity of means is in those things to which God hath obliged us, if we will attaine the end; as of the *Sacraments*, to which God hath given power to confer grace; and of the *Commandments*, whose necessity is imposed upon us, if we will enter into life; and of repentance of finnes, which is a means necessary to obtain their remission. Necessity of Precept is that which only obliges in regard that it is commanded, contributing otherwise no real advancement to our salvation.

vation; as the celebrating the *Lords day*, and other such like observations; the omission wherof could be no hindrance to salvation, but in respect of disobedience and breach of the *Commandement*.

Thirdly there is a *necessity of speciall belief*; and a *necessity of generall belief*: *Necessity of speciall belief* is of those points which all faithfull (if they be not prevented by death) are obliged to believe with faith expresse, distinct, & determinate, which the Schoolemen call *explicite faith*; as the twelve Articles of the *Creed*. *Necessity of generall belief* is of those things which every particular man is not bound to believe with a distinct and explicite faith; as that *Baptism* given by *Heretiques*, is true *Baptism*; and that *Heretiques* which have received *Baptism*, must not be baptized again when they return to the *Church*, with many such like; in which it will suffice the unlearned multitude to believe them implicitly, that is, to adhere to the *Church* that doth believe them, and by a generall belief imbrace them, by believing as the *Church* doth, and referring themselves to her, prepared alwaies to believe them explicitly when they shall be declared to them, and themselves are capable to apprehend them.

Lastly,



Lastly, there is a *Necessity of act*, and a *Necessity of approbation*: *Necessity of act* is of those things which every particular person is obliged actually to perform; as to professe the name of *Christ*, to forgive offences committed against him, with the like. *Necessity of approbation* is of those things which every man is not bound actually to performe, but only not to contradict them, nor to condemne those that do them, nor the *Church* that allowes them, nor to seperate themselves from her upon this occasion; as the choice to live in virginity and single life, with the like.

§. 4. Now according to these severall kinds of *Necessity*, I accounted it meet to hold for necessary to salvation, all those things that the *Fathers* have holden necessary in that degree, and according to those kinds of necessity, as they have holden them. And this I did not perceive to be a matter of such ease to find out, as *Protestants* did under their title of *necessary to salvation* affirm. I found innumerable places of Scripture were obscure and hard to be understood; and that their distinction of things necessary to salvation was more obscure and uncertain than any thing; having no limits or determination, but like the

*Gladiu*



*Gladius Delphicus*, was fitted for all turns, but indeed served none, but to cozen themselves; who, presented with a point of belief or practice which they did not like, would wave it with saying, *it was not necessary to salvation*, Therefore as S. Philip asked the *Eunuch*, *whether he understood what he read*; who said, *how can I, without some body to interpret it*? So I answered my selfe, and had reason to believe that others could not truly answer better for themselves.

An interpreter then was necessary who might judge of the true meaning of the Scripture, against the corruption of *heretiques*, who all take their protection from thence; and which should determine all emergent controversies, which were needfull for the preservation of peace and unity. And in bestowing of this Office I observed that the *Protestants* \* *Har. Confes. p. 5.* voices were divided; \* some gave it to the Scripture it selfe, saying that it must interpret it selfe, and be the Judge of all controversies. \* O- \* *Whites way to the Church, p. 6. 27.* thers that the Spirit of God doth interpret to every private man, both which I apprehended absurd and unreasonable. The former, because

because nothing (if it speak obscurely) can interpret it selfe, but that which hath a living voice, which the Scripture not having, cannot possibly interpret it selfe. As for the assertion of some, that the obscure places are interpreted by plain places speaking to the same purpose, it is false; there being no such plaine places in many cases to be found, which they themselves prove by their disagreement about the sense of many places. Therefore to allay the unreasonableesse of this assertion, they add, that it is Scripture diligently read by us, and one place conferred with another, all circumstances weighed, and much prayer used; which is in effect, that (not the Scripture it selfe, but) they interpret the Scripture by the aforesaid meanes.

§.6. But all these waies of study, and conference, skill in the tongues, or the like, are but humane endeavours, and subject to error, yea though much fervour of prayer be mixed therewith; and such as the meanes are, such of necessity must be the interpretation and determination; but the meanes are uncertaine, doubtfull and fallible, therefore such must be the interpretation; and if it be uncertaine, it may be false; and whether it be so or no, *Pro-*

*testants*

*Protestants* have no way to discover, but by the Spirit, as he instructs every particular man; whose insufficiency I found in my former consideration of the meanes to know the Scripture to be the Word of God. And if it cannot assure me of the letter of Gods Word, no more can it of the meaning; considering that I can neither know whether another have the Spirit, nor yet whether I have it my selfe or no, without some miraculous revelation: for all other proofs of having the direction of the Spirit, are but humane, and so subject to deceit, but miracles we are sure are from God, because they exceed all humane and created power.

§.7. And seeing *Protestants* ground their salvation upon faith onely, which as they say, doth onely justifie; and faith upon Scripture only, which according to them, containes all things necessary to be believed; and the Scripture and sense thereof upon the private Spirit only, by which they expound the Scripture; it followes, that the private Spirit is the sole or principall ground to them of the sense of Scripture; the Scriptures sense the like ground of their faith; and this their faith the like ground of their salvation; therefore

fore no *Protestant* can have greater certainty of his faith or salvation, then he hath of this private Spirit, whereof seeing he hath none, either from *Scripture, Church Councells, Fathers*, common sense or experience, it must needs follow that he hath certainty of nothing: and that this relying upon the private Spirit must needs plunge him into infinite and abominable errors.

#### CHAP. IV.

*Of the vanity and impiety of those, who affirm, that each mans particular reason is the last Judge and Interpreter of Scripture, and his guide in all things, which he is bound to believe and know. And that the Catholike Church is the sole Judge.*

S.r. **F**inally, *Chillingworth* the last re-former and calciner of the *Protestant Religion*, seeing the weaknesse of all the former pretences, hath boldly and roundly reduced all to one only principle, and that is of naturall reason: affirming that our belief of the *Scripture* to be the Word of God; and also our belief of the *Scripture* in every particular part thereof, depends upon each mans reason and dis-

discourse, beyond which, or different from which, he is not bound to believe a title. Yet he doth not say that this way is infallible; but because all wayes else are fallible (as he supposes) and this the onely way God hath given us to be guided by, we must be herewith contented, and God also must be contented herewith in us, and give salvation to those that believe and do according to their best understanding. And this opinion I observed had got a large possession in the minds of *Protestants*, especially of the *Clergy* and *Gentry*, whose ingenuous education gave them the highest claime to the exercise of reason: who were therefore very glad to embrace such a principle of *Religion*, as of which they accounted themselves the chiefeſt Masters.

§. 2. This concept seemed to me no lesse absurd, and much more insolent than any of the other; for the other did seem at least to ascribe our knowledge of the Scripture and sense thereof to God, either speaking in the Scripture, or by his Spirit speaking to their soules, or concurring with their humane endeavours; though in conclusion they drew it to the determination of their owne fancies. But this man more impiously hardy than all that  
went

went before him, doth directly and in plaine termes attribute all the assurance we have of the Word of God (the director to salvation) unto our selves, and that too, as we are meer men. And this resolving of faith not into Authority, but into reason, and that not as preparing or inducing us to believe (which *Catholiques* allow) but as the maine ground and strongest pillar of our faith, and the dependence of faith upon reason, as the Conclusion on the premises, is a doctrine incredibly pernicious, and the source of monstrous impieties. And for this purpose he

\*Pag. 36. n. 8. builds much upon this \* Axiome, *we cannot possibly by naturall meanes be more certaine of the conclusion, than of the weaker of the premises, as a river will not rise higher than the fountaine from whence it flowes*: Hence in the same place he inferres, that the certainty of *Christian faith* can be but morall and humane, and not absolutely infallible.

Therefore as an instance to the same purpose, he saith, \* *We have as great reason to believe there was such a man as Henry the eighth King of England, as that Iesus Christ suffered under Pontius Pilate*. And in larger explication

plication of this his doctrine he saith, *If upon reasons seeming to my understanding very good, I have made choice of a guide or rule for my directions in matters of faith; when afterwards I discover that this guide or rule leads me to believe one or more points, which in the best judgement that I can frame, I have stronger reason to reject, than I had to accept my former rule, I may and ought to forsake that rule as false and erroneous; otherwise I should be convinced not to follow reason, but some settled resolution to hold fast whatsoever I had once apprehended.* From which wild and vast principle doth follow, that if the Scripture ( for example ) propound things seeming more contrary to any mans reason and opinion, than the inducements which first moved him to believe Scripture, were in his opinion strong and convincing, he must reject the Scripture as an erroneous rule, and adhere to his owne reason and discourse, as his last and safest guide. Especially considering that ( according to him ) the motives for which we believe the Scripture are but probable, and by consequence subject to falshood; which in all reason must give place to reasons seeming demonstrative and convincing; as there will not want many such, against the highest



highest mysteries of *Christian faith*, if once we professe our assent to them, must be resolved into natural discourse; For, for what reason do the *Socinians*, and such like deny the mysteries of the *blessed Trinity*, the *Diety* of our *blessed Saviour*, and divers other points, but only because they seem repugnant unto reason? And in these horrible opinions do these reasonably unreasonable men fall by just consequence from their owne principles.

For if (as they say) there be no *Christian Church* assisted with *Infallibility*, fit to teach any man even such Articles as they count fundamentall, and necessary to salvation, but that in every particular, even one may, and must follow the direction of his owne reason, be he never so unlearned; what will follow but an unhappy liberty, yea, necessity for men to reject the highest and most divine mysteries of *Christian faith*, unlesse they can compose all repugnancies after an intelligible manner (as he speaks) even to every ignorant and simple person, which is impossible; or els say that it is reasonable for men to believe contradictions at the same time, which (as he saith) is very unreasonable. For doubtlesse in true Philosophy, the objections which

which may be made against the mystery of the *Blessed Trinity* and the *Incarnation of God*, are much more difficult, than any that can be brought against *Transubstantiation*; he then that will follow these new principles, must, if he deny the one, deny the other also; which as yet the greatest part of *Protestants* will not do; in time perhaps they may: or which is much better, observing the impiety of this opinion, confesse both.

§. 3. This I conceive was the reason why *S. Paul* saith, *1. Cor. 1. 23.* that the *Apostles* did preach foolishnesse in the opinion of the *Grecians*, namely because they sought wisdom; and what was that wisdom but humane, the dictates of naturall reason? which the mysteries of the *Gospel* exceeding, they counted them foolishnesse: but to those that were called, it was the power of God, and the wisdom of God. By which it appears that the wisdom of God, and the wisdom of the *Grecians* which was humane wisdom, the light of naturall reason and discourse, were very different; wherein the *Apostle* gives (as it is meet these wise men should do) the preheminance to God; for that which seems foolish in God, is wiser than whatsoever

soever is in men; and so the mysteries of faith, which seem so contrary to humane reason, have more wisdom in them, than their reasons have that oppose them; who do therefore but prove themselves *cum ratione insanire*, to be mad with reason. This doctrine also of giving reason the tribunall in matters of faith, and that, as it is in every particular man, is an inlet for every man to be of a severall *Religion*, by differing from others in what points soever, according to the direction of his own reason; yea possibly to be of no *Christian Religion* at all. For what makes the *Jew* to continue such, but only because he sees no reason to believe the *New Testament*? and if a *Christian* should chance to be indued with the same reason that a *Jew* is, he must then become a *Jew*: or if of a *Heathen*, he must become a *Heathen*. And for the ignorant and unlearned people, to whom this is a rule as well as to others, what pitifull absurd *Religions*, or none at all, will be amongst them, who have so small abilities of reason, as the world knowes they have?

§. 4. Though reason be in its owne nature the same, and as it proceeds from God, the author thereof, in whose mind  
the

the universall *idea* thereof is placed; yet  
as it exerciseth it selfe in severall men (since  
the ruine thereof in *Adams* fall) it is of se-  
verall dimensions, according to their natu-  
rall constitution, morall education, and in-  
dustry; whence it must needs follow that  
according to the different latitude of mens  
understandings; they must embrace more or  
lesse of divine truths, and so be every one of  
a larger or stricter belief, and of as many  
several *Religions* as they are of different de-  
grees of understanding. Yet notwithstand-  
ing this admirable variety of *Religion*, cha-  
ritable *Chillingworth* doth not doubt, but  
that God (considering humane frailty,  
and the power of education, which instils  
in us many false apprehensions, and that  
thereby excellent judgements are corrupt-  
ed) will not condemne men for such er-  
rors, as by reason of the former circumstan-  
ces, were unavoidable, but conceives that  
they are in a *Religion*, whatsoever it be, in  
which they may attaine salvation. So that  
by consequence any man may be saved, fol-  
lowing but the direction of his owne rea-  
son, although that reason direct him to de-  
ny not only one point, but even all the  
*Christian faith*; thus *Jew*, *Turk*, or *Heathen*,  
may by this platform be saved.

§. 5. And truly if a man do not believe upon this one ( and virtually all ) reason, to wit, that the *Church* is to be believed, he according to my reason, should be a *Heathen* rather than any thing else; because their Religion ariseth only from the principles of reason implanted in man by Gods *Commissary*, Nature; wherein all men, whose understandings are not by accident eclipsed, do agree; as that there is a God, that he is to be worshiped, that we must do as we would be done unto, with the like: but all other Religions depend upon testimony, as the *Jewes* and *Turkes* and their testimony far inferiour to that of the *Christians*; so that if I were not a *Catholic*, according to the direction of my reason, I ought to bee a *Heathen*. But if I will be a *Christian*, I ought to be such a one, as will according to our *Saviours* command ) *deny himselfe*; *Math. 16. 24.* And a mans understanding is a chiefe part of himselfe, even the chiefeest according to most mens account, as we may perceive, in that they do more abhorre to be counted fools, which is a defect contrary to the understanding, than to be counted vicious which is a defect contrary to the will: yet this must be denied; and is by all good

*Christians*

*Christians*, who submit to that, which ( as the *Apostle* saith ) brings into captivity all understandings to the obedience of *Christ*.  
2 Cor. 10. 5.

§. 6. Besides, whatsoever *Religion* any of them that are guided by this principle is of for the present, no man is sure nor he himselfe, that he shall hold it to morrow; for if his reason ( howsoever deluded with false apparitions ) guide him to the belief of any thing contrary to that which he now holdeth, he is presently obliged to follow it, though it be to the deniall of his whole present faith; and to change his purpose in matters of *Religion*, as oft as he doth his apparell; and so float in a giddy irresolution and inconstancy, led by the *ignis fatuus* the foolish fire of his owne reason, untill at last he sink into the depth of *Atheisme* and damnation. Now how suitable this doctrine is to the peace and tranquillity of *Common-Wealths*, and *Kingdomes*, ( wherein every man is left to his own liberty in the choice and change of *Religion* ) though it be to *Arrianisme*, to the Heresie of the *Macedonians*, *Manicheans*, or to any the most blasphemous, absurd or turbulent, and that with impunity ( as he challengeth ) they that sit at the helme

of government can best determine.

§ 7. Lastly, if any of these fore-mentioned waies of *Protestants*, for the knowledge of the Word of God, the guide to eternall life, were sufficient, what need were there of preaching, and instructing of the people, at least of them that can read? but let them take the Bible, and let nature work, which in the co-operation of their owne wise fancies, will hatch a goodly Religion no doubt, borne like *Minerva* of the brain of *Jupiter*, and be as comely as a *Chymera* of many severall shapes tackt together; and to them instead of the ancient heathens household-Gods, which every one must adore as his private God within himselfe:

*O sacras gentes quibus hac nascuntur in ipsis  
Numina !*

Who prove the truth of this saying in themselves, that,

*He that is Schoole-master to himself, is  
Scholler to a fool.*

§ 8. Observing thus the weaknesse and absurdity of all the *Protestants* alledged, in proof that the Scripture, is the Word of God, & easie to be understood, at least in all things necessary to salvation; and that it is to be interpreted by it self, or by the  
Spirit



Spirit to everie particular man ; so making way for as much variety in *Religion*, as there may be diversity of opinion ; I saw that although some probable arguments may be drawn from the Scriptures to prove them to be of God, yet there was no other infallible way to know what is the true Word of God, first taught by the *Apostles* and their hearers, but by the testimony of some sure, certain, and agreeing witnesses, and what is the meaning of this Word of God, in case there should be any important difference about it, thereby to give a period to all controversies, but by some society of men renowned for their wisdom : And this I conceived in common prudence a far better way than for a man to rely upon himselfe. But though this were a better way than those of the *Protestants*, yet if this society of men were not in these matters free from error, although it is more likely they should tell truth than the *Protestants*, yet I could not have an immovable foundation for my faith, but it would be subject to wavering and inconstancy ; and so there could be no prudent settlednesse in *Religion*, nor any well-built hope of the end thereof, eternall life.

I saw then that it was needfull that there should be a faithfull witnesse a wise judge, and so wise and faithfull, that he should not be subject to falshood or error; otherwise it seemed to me, that God had not contrived a competent way to his own glory or mans salvation; which to be wanting in, is neither sutable to his wisdom nor his goodnesse. I therefore concluded that there was some society of men who must instruct us in the premises; and that this society in reason ought to be infallible; and that none could with any colour pretend to be this society, but that which we call the *Catholique Church*, which all *Christians* professe to believe, according to the Creed of the *Apostles*. But before I could proceed any further, I was cast upon the examination of the sense of the words *Church*, and *Catholique*, finding therein much difference amongst the pretenders to these titles.

CHAP. V.

*Of the meaning of these words Church and Catholique; and that neither of them belong to Protestants.*

§. I. **T**Here were seven Cities that strove for the body of *Homer*; And very many societies of *Christians* there are, that lay claime to the body of *Christ*, which is his *Church*. And as when *Telesius* a young *Grecian* (having won the prize in the *Pythian games*) was to be led in triumph, there arose such a dispute between the severall Nations there present, every one being covetous to have him for their owne, that one drawing one way, another another, instead of receiving the honour that was prepared for him, he was torne in pieces, even by those who seemed most ambitious to honour him: So happens it to the *Church*; all those that beare the name of *Christians* avow, that to her only appertaines the victory over hell, and that whosoever will have part in the prize and glory of this triumph, must serve under her Ensigne: but when they come to debate about the body of this society, then every Sect (desirous to draw her to themselves)

they rend and teare her in pieces ; and instead of embracing the *Church*, which consists in unity, they embrace *Schism* and *Division*, which is the death and ruin of the *Church*.

§.2. The *Protestants* do sometimes give a strict definition of a *Church*, sometimes a large ; sometimes they restraine her to the number of the predestinate only, sometimes they enlarge her so far, that they imbrace within her compasse ( because they will be sure not to leave out themselves ) all the variety of *Christians* whatsoever. But by all the former they exclude the visibility of the *Church*, which is an inseperable companion thereof, as I shall shew hereafter ; for the predestinate are not knowne to any body, nor ordinary unto themselves. But those that are so presumptuous ( as very many are ) to assume unto themselves the assurance of their predestination, do easily lay hold on this tenure, which they do the more boldly, by how much it is more difficult for another to disprove ; but as it is not easie for another to disprove, so it is as hard for them to prove ; and concludes nothing therefore in the behalf of the *Churches* description in generall, or of their state in particuler. Beside, the word *Ec-*  
clesia,

*clesia, Church*, is derived from a verb, which signifies to call, not to predestinate : And the *Church* is a society, but the predestinate are a multitude ; and there is this difference between a societie and a multitude, that a society hath a certain form and vertue whereby they communicate together, which the other without this association have not.

Now predestination, as it is meere predestination, establisheth nothing in the predestinate, nor is it made in them, but in God only ; and by consequence doth not make them actuall parts of the society called the *Church*. It is not the union of predestination, but of vocation that builds men into a *Church*. By the later definition of a *Church*, they deny the very being of *Heresie* and *Schisme* ; for if the whole Masse of *Christians* be the *Church*, notwithstanding the errors in faith which some of them hold, or separation in communion which they make, then there are none that can be called *Heretiques* or *Schismatiques* ; or else (which is equally absurd) all *Heretiques* and *Schismatiques* are of the *Church* ; and this destroys the holinesse of the *Church* in doctrine, which is another inseparable ornament thereof. Others, which

which are some of the subdivisions of sects amongst the *Protestants*, as *Brownists*, *Anabaptists*, and the like, say (each sect for it selfe) that that is the *Church*, excluding all others from that title, even their fellow *Protestants*; but this excludes the universality of the *Church*, another inseparable companion thereof, at least after the Apostles had propagated it. But the *Church* (having in it the property of heat, which (as Philosophers say) is to gather together things that are of the same nature, and separate things that are of different natures) includes all that are of the same faith, and admitteth no other.

§. 3. I therefore conceived (according to the judgement of the most learned) the Church to be a *society of those that God hath called to salvation by the profession of the true faith, the sincere administration of the Sacraments, and the adherence to lawfull Pastors*. Which description of the *Church* is so fitted and proportioned to her that it resembles the nest of the *Halterion*, which (as *Polyarch* saith) is of such a just and exact size for the measure of her body, that it can serve for no other bird either greater or lesse.

Then for the meaning of the word *Catholicus*,

*holique*, the Protestants say that that Church is *Catholique*, which holdeth the true faith, which though it be not spread universally over the world, yet it ought to be so, say they, and therefore it is *Catholique*. By which they leave men in a labyrinth of finding out the true faith in all the particulars thereof, which, ( as they say ) must guide a man to the Church that is truly *Catholique*, which being the object of the understanding, is much more difficult to find out, than that which is the object of the sense, as is its being *Catholique*. And therefore it seemed to me as propostitious as to set the cart before the horse, to prove a Church, *Catholique*, because it is true; whereas it should be proved true, because it is *Catholique*. Beside the name *Catholique* is not a name of belief only, but of communion also; else antiquity would not have refused that title to those which were not separated from the belief, but only from the communion of the Church; nor would they *S. Aug. Ep. 50.* have affirmed that out of the *Catholique Church the faith and Sacraments may be had, but not salvation.* So that *Catholique* imports thus much, both the vast extension of doctrine to persons and places.



ces different, and the union of all those places and persons in Communion. Therefore albeit the *Protestants* should hold the same belief that the ancient *Church* did, yet if they did not communicate with the same ancient *Church*, which by succession of Pastors and People is derived down to this present time, I could not see how they could with justice assume to themselves the title of *Catholiques*.

# CHAP. VI.

## *Of the Infallibility of the Church.*

S. I. **N**OW that the *Catholique Church* (which Society of *Christians* soever it be, of which we shall deliberate hereafter) is the only faithfull and true witnesse of the matter of Gods Word, to tell us what it is and what is not it; the only true interpreter of the meaning of Gods word, and the last and finall judge of all controversies that may arise in matters of *Religion*; and that there is not onely true, but that there cannot be otherwise. seeing there is infallible, I was perswaded to believe by many reasons. In the alleadging of which, I will avoid the accusation of *Protestants*, of the circular disputation of *Catholiques*, saying, they believe  
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the Scripture, because the Church saies it is so, and the Church, because the Scripture bids them do so.

First, then without dependence on the Scripture, I conceived the *Catholique Church* to be infallible in her Traditions, in that which she declareth to us concerning the doctrine of *Christ*, and the *Apostles*, and that even in the very nature of her testimony and tradition: For Tradition being a full report of what was evident to sense, namely what doctrines the *Apostles* taught, what Scripture they wrote, it is impossible it should be false. Worlds of men cannot be universally deceived in matters evident to sense, as are the things men heare and see, and not being so, it is impossible they should either negligently suffer it, or maliciously agree to deceive others, being so many in number, so distant in place, so different in affections, conditions and interests. Wherefore it is impossible, that what is delivered by full *Catholique Tradition* from the *Apostles*, should be by the deliverers first devised, as *Tertullian* saith; That which is found one and the same amongst many, is not an error, but a Tradition. Yet supposing universall Tradition

*Tert. de prese.  
cap. 28.*

Tradition as it is meerly humane, be in its nature fallible, yet the Tradition of the *Catholique Church*, is by God himselfe preserved from error; which is thus demonstrated. God being infinitely good, and ardently desiring the salvation of mankind, cannot permit the meanes which should convey the *Apostles* doctrine to posterity, by the belief whereof men must be saved, to be poisoned with damnable error, to the destruction of their salvation: now the onely meanes to convey this doctrine, is the *Tradition* of the *Catholique*

*Tert. de Pres. cap. 21.* *Church*; as *Tertullian* saith, *what the Apostles taught, I will*

*prescribe ought no other wayes to be proved than by those Churches which the Apostles founded.* All other means, as I have shewed you before, are insufficient; and if this *Tradition* of the *Church* should be insufficient also, by reason of its liableness unto error; then were there no certainty at all of the truth of *Christian Religion*, no not so much as that there was such a man as *Iesus Christ*; but all men would be left to grope in the wandring uncertainty of their owne imaginations, which for God to suffer, cannot fall under any prudent mans belief.

§.2. Secondly, that which bindeth men to believe a thing to be Gods Word, God cannot suffer to delude men into error, whereby for their devotion unto his truth, they may fall into damnation; now *Catholique Tradition* from the *Apostles* is that which bindes men to believe the same to be the Word of God, and that because it is thereby sufficiently proposed, the World affording no higher nor surer proposall; so that either this must be infallible, or else God hath left us to the guidance of our own weak understandings (the weaknesse of which conceit I shewed even now) and all *Christians* to that confusion, which all different opinions (yet reputed the Word of God by them that hold them) may produce.

§.3. Thirdly, God being the *Prime Verity*, he cannot so much as connive at falshood, whereby he becomes accessory of deceiving them, who simply, readily, and religiously believe what they have just reason to think to be his Word: but there is most just and sufficient reason to believe that the doctrine delivered by full and perpetuall Tradition, from hand to hand, even from the *Apostles*, is undoubtedly their doctrine, and the Word of God; therefore

fore he cannot suffer *Catholique Tradition* to be falsified. Nor can (as I conceive) any prudent man imagine that God having sent his Son into the world, to teach men the way to heaven, every moment of whose life was made notable, by doing or suffering something to that end, should suffer the efficacy and power thereof to be extinguished, by permitting damnable errors in the whole *Church*, and that soon after his departure, (as some *Protestants* say) and not to recover light for twelve or fourteen hundred years together; especially considering there was no possible meanes for any man to know the contrary; there was no society of men that taught otherwise, and if at any time there started up any, they were condemned of error by all their fellow-*Christians*, and in proceſſe of time melted from the face of the earth: The *Scripture* (if that were the means, as *Protestants* pretend) not being printed, the invention of Printing not being in the world till about two hundred years ago; and the Bibles that were written being but few, by reason of the great labour of writing them; and those that were, not purchaseable but by few, because of their price, nor legible but by fewer, because

cause they were not printed, but written ; and lastly , not to be knowne to be the Word of God (as I have shewed before) but by the testimony of those men, who (they say) were corrupted ; who having corrupted the doctrine, might with much more ease have extinguished, or corrupted the Text, and made them speak what they pleased, it being known to far fewer than the doctrine was ; it being difficult to obtaine, uncertain whether it were right, and very obscure in its meaning ; so that if they had been guilty of changing the *Apostles* doctrine, they could easily have razed out all those places which *Protestants* urge against them, and so have prevented the strange and notable discovery that the *Protestants* think they have made of their errors. And if they say that God by his providence preserved the Scripture both from extinction and corruption ; may not we much more reasonably say, (having warrant for it out of the *Scripture* also, whereas they have no warrant for the preservation of the Text ) that God by the same providence did, and will alwaies preserve his *Church* from corruption, which is a thing much more easily known than the *Scripture*, & consisting of a living multitude,

itude can expresse it self more plainly :  
 This *infallibility* in the mouth and Tradition  
 of the *Church*, the *Prophet* assureth, *Esā.*  
*59.21. My Spirit which is upon thee, and the*  
*words which I have put into thy mouth, shall*  
*not depart out of thy mouth, nor out of the*  
*mouth of thy seed, nor out of the mouth of thy*  
*seeds seed from hence forth for ever. And*  
*Aug. Ep. 118. therefore S. Augustine saith, that*  
*to dispute against the whole*  
*Church is insolent madnesse.*

§. 4. To know divine and supernaturall  
 truth by the light and lustre of the doc-  
 trine, belongs to the *Church triumphant*; In-  
 ward assurance without an externall infal-  
 lible ground, is proper to *Prophets* and  
*Apostles*, the first publishers of *Religion* :  
 and seeing that God doth not now instruct  
 either of these waies (as I have shewed)  
 but by an externall infallible ground, and  
 this being the *Tradition* of the *Church*, it  
 followes, that he must preserve it from er-  
 ror, and likewise render the *Church* it selfe  
 alwaies conspicuous that it may be discern-  
 ed by sensible markes, of which we shall  
 speake anon. And he is also bound by his  
 providence, to assist men in the finding out  
 of this *Church*, when they apply their best  
 diligence thereunto, that so they be not  
 deceived.

And



And whereas some of the more learned *Protestants* say, that though they have no infallible ground, besides the teaching of the *Spirit*, yet they are not taught immediately by prophetick manner, because they are also taught by an externall probable, though not infallible motive; to wit, the *Churches tradition*; I conceive that except they assigne an externall infallible meanes besides Gods inward teaching, they cannot avoid the challenging of immediate revelation. For whosoever knowes things assuredly by the inward teaching of the *Spirit*, without an externall infallible motive, unto which he doth adhere is assured prophetically, though he have some externall probable motives to direct his belief. *S. Peter* had some come conjecturall signes of *Symon Magnus* his perversenesse and incorrigible malice, yet seeing he knew it assuredly, we believe he knew it by the light of prophecy, because beside inward assurance he had no externall infallible ground. If one see a man give almes publicquely, though he see probable signes and tokens that he doth it out of vaine glory, yet cannot he be sure thereof, but by the light of immediate revelation, because the other tokens are not grounds sufficient to make him certain.

For

For if a man be sure, and have no certain ground of this assurance out of his own heart, it is cleer, that he is assured immediately, and only by Gods inward inspiration. Wherefore *Protestants*, if they will disclaime immediate revelation in deed, & not in words only, they must either grant *Tradition* to be *infallible*, or else assigne some externall infallible ground besides *Tradition*, whereby they are taught what Scriptures the *Apostles* delivered.

Lastly, I was perswaded of the *Churches infallibility* in her Traditions and Doctrines, because she is endowed with the power of miracles; which wheresoever they are (which I shall hereafter examine) do both prove, that that society of *Christians* is the true *Church*, and that that *Church* is infallible in all that she proposes as the Word of God. And the reason is, because God (who is truth it self) cannot set his hand and seal, that is miracles, and works proper to himself, to warrant and authorize a falshood invented by men. Against

which \* *Protestants* object and say, that miracles are only probable, and not sufficient testimonies of divine doctrine; al-  
 leading *Bellarmino* who saith, we cannot know

\* Feild lib. 3.  
 cap. 15. Whites  
 Reply. p. 216.

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know evidently that miracles are true, for if we did, we should know evidently that our faith is true, and so it should not be faith. To which may be answered, that such evidence as doth exclude the necessity of pious affection, and reverence to Gods Word, evidence that (considering the imperfection of humane understanding) may enforce men to believe, cannot stand with true faith. If we know by *Mathematicall* or *Metaphysicall* evidence, that the miracles done in the *Church* were true, this evidence would compell men to believe, and to overcome the naturall obscurity and seeming impossibility of the *Catholique* Doctrine; therefore as *Bellarmino* saith, we cannot be Mathematically and altogether infallibly sure by the light of nature, that miracles are true. Notwithstanding it cannot be denied in reason, what our Saviour affirms, that miracles are a sufficient testimony binding men to believe, *the very works that I do, do bear witness of me, that the Father hath sent me, Joh. 5.36.* and consequently that we may know them to be true by Physicall evidence, as we are sure of things we see with our eyes, and handle with our hands; as *S. John* saith, *1 Epist. 1.1. what we have seen with our eyes,*  
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what we have beheld, and our hands have handled of the word of life. Or we may be as sure of Miracles, as we are of such things as being once evident to the world, are by the worlds full report declared unto us; which is a morall infallibility. So that if we have not a Metaphysicall or Mathematicall infallibility of the truth of Miracles, yet we have a Physicall and morall infallibilitie, as much as we have of any thing we either hear or see.

Nor doth this Physicall evidence take away the merit of faith, because this evidence not being altogether and in the highest degree infallible in it self (for our senses may sometimes be deceived) it is not sufficient to conquer the naturall obscurity, darknesse, and seeming falshood of things to be believed, upon the testimony of those miracles. For the mystery of the *Trinity*, of the *Incarnation*, *Reall presence*, and the like, seem as far above the reach of reason as any Miracle can seem evident to sense; hence when faith is proposed by Miracles, there ariseth a conflict betwixt the seeming evidence of the Miracles, and the seeming falshood and darknesse of *Catholique Doctrine*; against which obscurity a man cannot get the victory by  
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the sole evidence of miracles, except he be inwardly assisted by the light of Gods Spirit, moving him by pious affection to cleave to the Doctrine, which is by so cleer testimony proved to be his Word. Even as a man shut up in a chamber, with two lights, whereof the one makes the wall seem white, the other blew, cannot be firmly assured what colour it is untill day-light enter, and obscuring both those lights, discover the truth: so a man looking upon Christian Doctrines, by the light of miracles done to prove them, will be moved to judge them to be truth; but looking upon them through the evidence of their seeming impossibilities unto reason, they will seem false: nor will he be able firmly to resolve for the side of faith, untill the light of divine grace enter into his heart, making him prefer, through pious reverence to God, the so-proposed authority of his Word, before the seeming impossibility to mans reason.

## CHAP. VII.

*That Catholique Tradition is the onely firm foundation and motive to induce us to believe, that the Apostles received their doctrine from Jesus Christ, and Jesus Christ from God the Father; And what are the meanes, by which this doctrine is derived downe to us.*

S. I. **A**S Catholique Tradition is infallible in it self, so is it most necessary for us, there being no other certaine testimony to any prudent man, no firme ground or motive to believe, that the *Primitive Church* received her doctrine from the *Apostles*, the *Apostles* from *Christ*, *Christ* from God; nor no way to bring it downe from those times to these, but only the *Tradition* of the *Church*. For we may observe three properties of the doctrine of faith; to be true, to be revealed of God, to be preached and delivered by the *Apostles*. The highest ground by which a man is perswaded that his faith is true, is the authority of God speaking and revealing it; the highest proof by which a man is assured that his faith is revealed, is the authority of *Christ* and his *Apostles*, who

who delivered the same, as descending from God; but the highest ground that moveth a man to believe that his faith was preached by the *Apostles*, is the perpetuall *Tradition* of the *Church* succeeding the *Apostles* unto this day, assuring him so much; according to the saying of  
 \* *Tertullian*, who maketh this \* De præs. c. 21. & 37.  
 ladder of belief in this sort;

*what I believe, I received from the present Church, the present from the Primitive, the Primitive Church from the Apostles, the Apostles from Christ, Christ from God, and God the prime verity, from no other fountaine different from his own infallible knowledge.* So that he that cleaveth not to the present *Church*, firmly believing the *Tradition* thereof, as being come down by succession, is not so much as on the lowest step of the ladder that leads unto God, the revealer of saving truth; successive *Tradition* unwritten being the last and finall ground whereon we believe that the points of our belief came from the *Apostles*, which may be proved by these arguments.

§. 2. First, if the maine points of faith be to be believed to come from the *Apostles* because they are written in *Scriptures*, and the *Scriptures* are believed to be the Word



of God, upon the report of universall Tradition, then our belief that the things which we believe come from the *Apostles*, and from God, resteth upon the Tradition of the *Church*; but it is most certaine that the Scriptures cannot be proved to have been delivered unto the *Church* by the *Apostles*, but by the perpetuall Tradition unwritten conserved in the *Church* succeeding the *Apostles*; all the other waies by which the *Protestants* endeavour to prove the *Scripture* to be the word of God being vaine and insufficient, as I have proved before.

Secondly, common and unlearned people, which comprehend the greatest part of *Christians*, may have true faith, yet they cannot have it grounded on the *Scripture*, for they can neither understand, nor read it; or if read it, yet but in a vulgar language, of the truth of whose translation they are not assured, therefore must rely upon the testimony of the present *Church*, that that which they believe is the Word of God.

Thirdly, if all the maine and substantiall points of *Christian* faith must be believed, before we can securely read and truly understand the holy *Scripture*, than they are  
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believed not upon *Scripture*, but upon *Tradition* going before *Scripture*; and that it is so is manifest, because true faith is, not built, but upon *Scripture* truly understood according to the right sense thereof, nor can we understand the *Scripture* aright, unless we first know the main Articles of Faith, which all are bound expressly to believe, by which as by a rule, we must regulate our selves in the interpretation of the *Scripture*; otherwise without being settled in the rule of faith by *Tradition*, men are apt to fall into grievous errors, even against the main articles of the faith, as of the *Blessed Trinity*, and *Incarnation* of the Son of God, as experience doth sufficiently testifie; so that reading and interpreting *Scripture*, doth not make men *Christians*, but supposeth them to be made so by *Tradition*; at least for the main points, such as every one is bound expressly to know.

Fourthly they to whom the *Apostles* wrote and delivered the *Scripture*, were already converted to *Christianity*; and instructed in all necessary points of faith, and in the common practises of *Christianity*; and so, by what they knew by *Tradition*, could easily interpret what was writ-

ten, but otherwise might easily have failed in the mainest points, as some forsaking *Tradition* did; for example the *Arrians*, who were confuted by the *Catholiques*, not by bare *Scripture*, for of that the *Arrians* had plenty, but as it was interpreted by *Tradition*; Therefore none can be supposed to understand the *Scripture* aright, & so to know the true word and will of God, but by being such as they were, to whom the *Apostles* delivered the *Scripture*; that is, first instructed by *Tradition*: Otherwise they may easily erre in some chiefe articles of Faith, any of which to erre in, is damnable. And I would faine know, whether any understanding *Protestant* doth believe, that if a *Bible* were given to a *heathen*, or to one borne amongst themselves (supposing he had not been trained up by *Catechisme* and other traditionall instruction) whether I say he could out of that extract, as points cleerly expressed therein, the thirty nine Articles of the *Church of England*, or the book called the *Harmony of Confessions*, which is the profession of the faith of most of the *Protestants* of the world?

Lastly, we cannot with modesty say, that we are more able to understand *Scripture*, than were our fore-fathers, the ancient.

ent Doctors of the *Church*; but they thought themselves unable to interpret *Scripture*, by conference of places, or such like humane means, without the light of *Christian Doctrine* before-hand knowne, and firmly believed upon the *Tradition* of the Church, witnesse \* *S. Basil*, \* *Ruf. Eccl. S. Gregory Nazianzene*, and \* *O-* *hist. l. 2. c. 9.* *rigen*, who thus writeth, *In* \* *Orig. tract.* *our understanding of Scriptures,* *in Mat. 29.* *we must not depart from the first* *c. 23.* *Ecclesiasticall Tradition, nor believe otherwise but as the Church of God hath by succession delivered to us; therefore no man is able to interpret Scripture, without the light and assistance of Christian faith, afore-hand received by the voice of the Church, delivering what shee received from her ancestors. Dangerously and high boldnesse then it is, for men of this age, so to presume on their owne interpretations of Scripture, gotten by humane meanes, as to make them over-balance a* \* *Luther de* *thousand* \* *Cyprians*, \* *Augu-* *capt. Babil.* *stines, Churches and Traditi-* *Tom. 2. VVit-* *tenberg. p. 344.* *ons.*

§. 3. From all which I observed, that the *Protestants* do not well understand that place of *Scripture*, so frequently urged by  
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them against *Tradition*, where *S. Paul* saith to *Timothy*, *Thou hast known the holy Scriptures from thy childhood, which are able to instruct thee, or make thee wise unto salvation;* Inferring from hence, that the *Scriptures* are able to make all men wise unto salvation; whereas this was spoken with relation to *Timothy* only, and to such as agree with him in the cause, for which this saying is true in him, that is, such as were aforehand instructed by *Tradition*, and did firmly believe all substantiall Doctrines of faith, and know the necessary practises of Christian Discipline, even as what God said to *Abraham*, *I am thy protector, and thy exceeding great reward*, *Gen. 15. 1.* is not appliable to all men absolutely, but only to all men that were of the same qualification, that is, faithfull and devout, as he was. Moreover the *Apostle* in that place speaketh only of the *Scriptures* of the *Old Testament*, for the *New* was not written in the infancy of *Timothy*, nor some of it at this very time that these words were written; and these *Scriptures* he affirms also to instruct *Timothy*, not by themselves alone, but by faith, which is in *Christ Jesus*, that is, joynd with the doctrine of the Christian faith, which *Timothy* had heard,  
and

and believed on the voice of *Tradition*.

And the following words of the *Apostle* are with equall confidence insisted on, *All Scripture inspired of God is profitable to teach, &c.* is very unprofitable for their purpose, seeing that *profitable* can by no means be stretcht to signifie *sufficient*, as they would have it, and that for every man, but particularly for him that is *HOMO DEI*, a man of God, that is, one already instructed by *Tradition*, in all the main points of Christian faith and godly life, such an one as *Timothy* was. Thus indeed the *Scriptures* may be granted sufficient, joyned with *Tradition*, but not alone. And whereas there are some places of the *Fathers* alledged by *Protestants* to prove the *Scriptures* to be clear in all substantiall points, they are to be understood as the *Apostles* words are, with reference to such men who have been before instructed by *Tradition*; even as they that hear *Aristotle* explicate himself by word of mouth, may easily understand his books of nature, which are very hard to be understood of them that never heard his explication, either from his own mouth, or by *Tradition* from his Schollers.

§. 4. Whereas some *Protestants* say,

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<sup>a</sup> *Wootton triall*  
*of the Romish,*  
*Eccl. p. 88. l. 19.*  
<sup>b</sup> *Field p. 281.*  
*lin. 20.*

that the difficult places of Scripture are unfolded <sup>a</sup> by Scripture, and the rules of Logick, <sup>b</sup> and by other things beside Scripture evident in the light of nature, it seems to me very incongruous: First, because the rule of faith must be for the capacity of the unlearned as well as the learned; and unlearned men cannot be sure of the infolded sense of the Scripture by Logickall deductions. Secondly, the Scripture it self sends us to supply her wants, not to the rules of Logick, but unto Tradition, saying, *Hold the Traditions which ye have received by word or our Epistle*, 2 Thes. 2. 15. It sendeth us to the Church, the pillar and ground of truth, 1 Tim. 3. 15. *which whosoever doth not heare, is as a Heathen and a Publican*, Matth. 18. 17. It did the same to the Jewes, who had the Scriptures also, saying, *Remember the old dayes, think upon every generation: ask thy father and he will declare unto thee, the elders and they will tell thee*, Deut. 32. 7. The same do the Fathers, as I shall shew hereafter.

§ 5. And whereas it is further objected, that the Fathers disputed negatively from the Scripture, against Heretiques, thus; *Doctrines is not cleerly delivered in Scripture, therefore*



therefore it is not to be received as a matter of Faith; we must know that the *Fathers* proceeded upon this supposition that was known to all, and granted by the *Heretiques* themselves, namely that the *Doctrines* they disputed against, were not the *Traditions* of the *Church*: and in this case they required the testimony of *Scripture*. Yea more, the *Fathers* did not onely require places of *Scripture* from the *Heretiques*, by way of deduction and Logically inference (for to such all ancient *Heretiques* and *Protestants* now pretend, where-with they delude ignorant people) but they required of them to shew their *Doctrine* in *Scripture*, saith *Irenaus*, expressly and in termes; and to prove it, not by texts \* which require sharpnesse of wit in the Auditors to judge, who doth more probably interpret them, not by places which require an interpreter, one to make Logically inferences upon the text, but by places plaine, manifest, cleere, which leave no place to contrary exposition, and that no *Sophistry* can wrest them to other sense; to the end that controversies which concern the salvation of soules, be defined by Gods formall Word, and not by deductions.

\* *Aug. de unitat.*  
*Eccles. cap. 5.*

tions from it by rules of Logicke. And even by this way of the *Fathers* arguing negatively from the *Scripture*, the *Protestant Religion* is quite overthrowne; for seeing nothing is to be reputed a matter of faith, which is not formally and expressly to be proved by the Word of God, either written, or unwritten, and delivered by full *Ecclesiasticall Tradition*; and seeing the *Protestants* doe not, nor can pretend to this *Tradition*, nor yet can prove their tenets by *Scripture* in expresse and evident termes, but such as themselves confesse to receive probable solutions, it must hence necessarily follow that their doctrines are false, without foundation, and to be rejected by every *Christian*.

§. 6. Lastly whereas *Protestants* object that the *Pharisees* are reprov'd by *Christ* for the observation of *Traditions*, it is altogether impertinent; for the *Scripture* doth not say that their *Traditions* were derived by succession from *Moses* the first deliverer of their law, nor did the *Pharisees* pretend to it, but they were *Traditions* of their owne, whereof some were frivolous and superstitious, some impious, some pious; The frivolous and superstitious were their washing of hands, pots, dishes.

dishes, & the like, supposing that otherwise they might have some spirituall impurity in them; which our *Saviour* confutes saying, *There is nothing without a man entering into him which can defile him. Mark 7. 15.* The impious were such, as whereby they violated the commandements of God, under the pretence of observing their Traditions, as when they allowed a man under pretence of giving something to the Church to neglect his duty to his parents; *Mar. 7. 11.* Neither of these kinds is the *Catholike Church* guilty of. Of their pious, we have an example in their paying Tithes of mint, a very small herb, which was a Tradition of their owne not commanded in their law, yet this our *Saviour* approves and binds them to it, saying, *this you ought to have done, Luc. 11. 42.* And it is worth the observation, that the thing most of all objected against our *Saviour*, was the written word and Tradition of God by *Moses* about keeping the *Sabbath* day ( as appears in all the *Evangelists* ) from which precept, not by Tradition unwritten, but by logicall inferences of their owne, they concluded that our *Saviour* brake the *Sabbath* by healing or doing  
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some small labour thereon. So that the *Pharisaicall Traditions* were not pretended to be doctrines unwritten, derived from the first deliverer of their religion, but doctrines concluded from the Scripture, by the rules of Logick and reason (as they conceived) according to the present manner of the *Protestants*.

### CHAP. VIII.

*That the Church is infallible in whatsoever she proposeth, as the Word of God written or unwritten, whether of great or small consequence. That to doubt of any one point, is to destroy the foundation of faith. And that Protestants distinction between points fundamentall and non-fundamentall, is ridiculous and deceitfull.*

§. I. **H**AVING thus found out that the Church was shee, from whom I was to receive assurance what is the word of God; and that otherwise it was impossible for me to know it, and that shee could not mistake nor erre in her directions, I conceived then, that I was bound to believe all that shee propounded to me as the word of God, whether it were written or not written (writing being no testimony

testimony of the truth of any thing, seeing it may be false as well as speaking) and that to doubt of any thing, was to call all into question, and to dissolve the whole nature of divine faith. For to believe hath a threefold signification in speech; first it is taken for knowledge; as where our Saviour saith, *Thomas because thou hast seen me thou believest*, John 20. 29. to wit, that I am risen: now he that sees one, knowes so much. Secondly, for opinion; which is an assent begot by probable reason, so men delivering their opinions, use to say, I believe thus, or thus. Thirdly and most properly, for an assent unto such things as doe not appear, but are assented unto by a firm reliance on the truth of him that reports them, as S. Paul saith, *Faith is the argument of things not seen*, Heb, 11. 1.

And this reliance on an Author, such as cannot deceive or be deceived (at least in those things which he propounds unto us to be believed) must beget in us an equall belief of things that have humane possibility or probability on their side, and of things that are clean against it; the matter propounded makes no matter, nor yet the manner of propounding; it is the Author, and our apprehension of him that

that controles all opposition. By this do we believe the inexplicable mystery of the *Trinity*, the *Incarnation* of God, the *Mother-hood* and yet *Virginity* of the *B. Virgin Mother*, with many others, with as much ease, as we believe that *Noah* had three sons, or that *S. Peter* had neither silver nor gold : and by this do we believe the latter with as much strength and firmnesse as the former. For he that believes a thing because such an one sayes it, who he believes cannot lie, must believe all that he sayes, and that with the same firmnesse, because the reason of his belief still remaines, namely, the inerrability of the speaker. But if he apply his belief according to the probability of the thing spoken, and no further, then he doth not believe, because of the truth of the speaker, but of the thing spoken, which he must gather from probabilities of reason, wherein he doth not believe the thing for the truth sake of the speakers testimony, but for the likelihood thereof, which he finds by the measure of his own understanding; which is not to believe the other, but himselfe; and the other no more than he would do the arrantest lyer in the world, yea the Devill himself, that is, so far as he by his

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reason conceives that he speakes the truth. Which reason of his, if it be infallible, he doth not believe the thing properly, but he knowes it; if it be but probable, he believes it not properly, but hath an opinion of it; and no more assurance than of other humane reports, whose authors have no security from error; which as they may be true, so they may also be false. And thus to believe, is not to believe by divine and infallible faith, but by humane and fallible; and so it cancells divine supernaturall faith, the first in order of the three theologicall vertues, without which no man can be saved.

§. 3. So that all the place that reason hath in the government of our faith is this, to lead us to believe that testimony which cannot deceive us, and for the particular objects of beliefe, to take them upon trust of that testimony, without checking at them whatsoever they be; and though they be bones to Philosophy, yet make them milke to faith; and not as *Heretiques* doe, make us demand a reason of every particular point of faith, which if it square not to their apprehensions, they cashiere: This is not faith, but fancy. For, to rely upon a humane basis such as reason is, will



will not support such a mighty statue as  
divine faith: And, to use *Chillingworths*  
own similitude, *Water will not rise higher*  
*then the fountain from whence it springs:*  
if therefore particular reason be the go-  
vernour of our faith, which reason is a hu-  
mane and fallible thing, it cannot rise to,  
nor support a divine faith: But divine  
faith is that which God requires of us in  
the businesse of *Religion*, and that which  
is not such, is none. And it is convenient,  
that as God ordained man to a supernatu-  
rall end, namely the blissefull vision of  
himselfe, which is a thing far above all  
excellencies of nature; so he should bring  
him to this blisse, by believing things above  
the reach of reason, which in man is his  
nature; and to beget this faith by Mira-  
cles, his owne acts, which are above the  
power of nature; and by the testimony  
of those that do those supernaturall acts;  
to whom, if he have given his deeds, it  
cannot be doubted but he hath given his  
word, of any part whereof to make a-  
ny doubt, is to call the credit of all into  
question; the house of Faith being like  
some artificiall buildings, whereof if you  
pull out one pin, you loosen the whole  
frame: So if a man disbelieve any one  
point

point delivered him by the *Catholique Church*, he unjoynts the whole frame of faith, and virtually denies it all; and that because they have all the same height of proof, to wit, the testimony of the *Church*; which if she can lie in one thing, she may (for ought wee know) in another, and so in all, and thus bring a man to doubt of all, and then to denie all: And that those men that doe denie some one point of *Catholique Tradition* (though unwritten) doe not denie all, is not for that they have any faith, but out of secular ends, and deceitfull reason.

§ 4. Indeed some *Protestants* grant that if *Tradition* be universall, and perfectly *Catholique*, it doth oblige to the belief thereof, but not otherwise; by which universall *Tradition* they meane, such as never any one gainsaid. But if such onely are to be called *Catholique Traditions*, there is scarce any thing left for *Christians* to believe, (and indeed to that passe have many brought it;) for some have denied the distinction of Persons in the *Trinity*, others the *Divinity* of our *Saviour*, others his *humanity*, others the *Deity* of the *Holy Ghost*, and a hundred more: now if no *Tradition* be

be to be called *Catholique*, but such as was never denied by any one, or some number of *Christians*, then a man may deny the fore-mentioned, and many other points and Articles of faith, because their *Tradition* hath not been so universall, but that some have denied it; yea some books of the Scripture it self were not universally received, till about four hundred years after *Christ*.

By *Catholique* or *universall Tradition* then must be understood, that, which the *Catholique Church* hath alwaies taught, not which all *Christians*, for then we must look for *Tradition* in the mouths of Heretiques, whose property it is to deny some *Tradition* or other, under pretence that it is opposite to *Scripture*. And if any have taught contrary, the *Catholique Church* hath condemned them for *Heretiques*, which is a sufficient proof that untill such Hereticall Spirits opposed some one or more *Traditions* of the *Church*, they were universally believed. As for example, the Doctrine of *Christs consubstantiality*, or being of the same substance with the Father, no reasonable man will deny, but that it was generally believed in the *Church*, before the daies of the *Arch-heretique Arrius*, and that  
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the *Counael of Nice* condemning of him, was a sufficient proof that the doctrine he opposed was the *universall Tradition* of the *Church*, by force whereof he was overthrowne, and not by *Scripture* only, there being no place of *Scripture* so plaine, but he would give some answer to it, and likewise alledge plenty of *Scripture* in the proof of his own *Heresie*, while he took upon him to interpret it himself, (forfaking the traditionall sense thereof) and would receive no answer to it. And if *Arrians* his denyall of that point of *Faith*, will make it universall for place, or the doctrine it self new, and so universall for time; (as some in other instances do alledge) because it was then first declared by reason of that opposition, then it may be lawfull under the same pretence for men to deny all the *Traditions* of the *Church*, all the decrees of *Generall Councils* of the *Church*, and to revive all the *Heresies* that were in the *Church*.

§.5. Moreover to attribute conditionall infallibility to the *Church*, and not absolute in all that she delivers (\* as some *Protestants* doe )

\* *Chillingworth*  
pag. 118.

*Pet. Martyr* loc.

*Com. clas. 4. c. 4.*

*sect. 21. Confess.*

*Helvet. c. 17.*

making her infallible onely while she followes the *Scripture* and *Univerſall Tradition*, is to give her no more priviledge than to a child or fool, who are alſo infallible while they affirm nothing, but what is agreeable to *Scripture* and univerſall *Tradition*. But if we know not *Scripture* nor *Tradition* but by the *Churches* direction, how ſhall we know in her expoſition of *Scripture*, and deciding of controverſies, that ſhe doth erre, unleſſe we know it from her alſo? ſeeing her authority in the one is as good as in the other, and by thoſe reaſons that we may deny the truth of the one, we may deny the other. And if ſhe ſay, ſhe have expounded *Scripture* truly, and decided controverſies aright, by the rule of *Scripture* and *Tradition*, who ſhall gaineſay her? Can any man be ſo fooliſh as to think his word is of more credit than the whole *Churches*? Or that his reaſon is better then hers? Or that if ſhe may erre from her rule, he may not do ſo alſo? And if their infallibilities be both of the ſame ſtrength, who in his right mind would not believe millions affirming the ſame thing, rather than one, or ſome few affirming the contrary? If there were a rule ſo plaine and clear that all men under-

derstood it, and none could pervert it, then there were no need of a judge or director; but if the rule be obscure, or liable to misinterpretation, as all words are, let them be expressed never so plainly, then it is meet that there should not onely be a Judge, but that this Judge should be *infallible*, seeing the businesse concerns the salvation of mankind, and not be subject to the petty after-examinations of proud and discontented people, as if one or more of them did know the meaning of the rule better than the Judge, when that Judge is the universall *Church*. And that which these men affirm in this matter amounts to this wise Maxime; *That the Church is infallible, while she is infallible*: and so is the *Devill*.

§. 6. Frivolous then and without foundation, is that late started distinction of points fundamentall and not fundamentall, and the assertion built thereon; That the *Church* may erre in the one and not in the other; and so by consequence we are not bound to believe her in all things. Indeed in regard of the materiall object or thing to be believed, some points are fundamentall, others not; that is, some points are to be believed explicitly and distinctly,

ly, others not: and more points are to bee believed explicitly, by some than by others, as I have shewed before, speaking of points necessary to salvation. But in regard of the formall object and motive for which we believe, namely, the truth of God revealing it by his *Church*, there is no distinction of points of faith, we being equally bound to believe all that is sufficiently proposed unto us, as revealed by God, whether the matter be great or small: and whether the points be fundamentall in their matter or no, yet they are proposed unto us by the same authority; therefore we are bound equally, with the same firmenesse of faith, to believe every one as any one. For example, the *Creed* of the *Apostles* containes divers fundamentall points, as the *Diety, Trinity of Persons, Incarnation, Passion and Resurrection* of our *Saviour*; it containes also some points for their matter and nature in themselves not fundamentall, as under what judge he suffered, that he was buried, and the circumstance of time when he rose againe, to wit, the third day; Now whosoever knowes these to be contained in the *Apostles Creed*, is bound to believe them as firmly as the other, and the denyall of any one of them,



is a fundamentall and damnable error, a giving of God the lie. For the nature of faith doth not arise from the greatnesse or smalnesse of the thing believed, for then there should be as many different faiths, as there are points to be believed, but from the motive for which a man believes, which is Gods revelation testified by the *Church*, which being alike for all objects, it is manifest, that they that in things equally revealed by God, do grant one thing and deny another, do forsake the very formall motive of faith, Gods revelation, and so have no true divine faith at all.

§. 7. Moreover if the *Churches infallibility* be tied to a certain matter in *Religion*, then it is meet we should know that first, that so we may accordingly apply our belief, if it be fundamentall, then without doubt to imbrace it, if not, to exercise our liberty, and believe it so far as we see cause; but then we must know the matter wherein she is infallible, distinctly and particularly, as also infallibly, or else we may mistake, and believe, when we need not, and disbelieve when we ought not. Now from whence shall we have this knowledge? God hath no where revealed it; and it ought to have been revealed together with

the Commission given to the *Church* to teach, or else shee might have deceived us before the caution came; but the *Church* it selfe hath told us no such matter; we have no such *Tradition*; therefore we must have this most fundamentall point of all the rest, which is, to know what is fundamentall and what not, either by inspiration, or by the strength of reason, both which are ridiculous; or by some authority coequall to the *Churches*, and yet not hers, which is most absurd. And in this businesse, the *Protestants* seemed unto me, to deal as obscurely and deceitfully, as did once *Richard* the second *King of England*, who in a return to peace betwixt him and his subjects, granted pardon to all, except fifteen, but would not declare what their names were; but if at any time he had a mind, out of some new displeasure, to cut off any man, he would say, he was one of the fifteen, whom he excepted from the benefit of his pardon: In like manner the *Protestants* say, we will believe the *Church* in all points, but those that are not fundamentall, not expressing what they are; and when they have a wanton disposition to deny their belief to something that the *Church* hath declared, they shelter their  
denyall

denyall under the protection of this unlimited distinction, and say, it is a point not fundamentall. And if on the other side they find it for their advantage to close with other *Churches*, they say, they are all one *Church* with them, because forsooth they agree, in they know not what, that is, in their inexplicable fundamentalls.

§ 8. But *Chillingworth* hath undertaken to give us, though not a catalogue, yet a description, (as he supposes) by which we may discern between fundamentalls, & not fundamentalls, or circumstantialls, as he calls them. The former be- pag. 137.  
sect. 20.  
ing such as are revealed by God, and commanded to be preached to all, and beleived by all. The later such, as though God hath revealed them, yet the *Pastors* of the *Church* are not bound under paine of damnation, particularly to teach them unto all, and the people may securely be ignorant of them. And this is even the same obscurity in more words; for what is to be preached to all, and believed by all, and what the *Pastors* may forbear to preach, and the people may be ignorant of (especially seeing the same degree of ignorance is not secure to all people alike, but receives infinite variety, according to

their meanes of knowledge) is as undeterminable, as what is fundamentall and what not. But suppose the *Pastors* doe preach more than they are bound to preach and reveal that truth, which if it had not been revealed, the people might safely have been ignorant of, may they be ignorant or unbelieving now it is revealed to them? If they be, then they deny that very authority upon which they believed the most fundamentall points, which is the ground of all belief, and by consequence deny the whole faith: From whence wee may see, that the *Pastors* teaching is not to be stinted by the things the people ought necessarily to believe; but the peoples necessity of believing ought to be enlarged according to the measure of the *Pastors* preaching. The *Church* is not confined to the teaching of fundamentalls only for the matter, but whatsoever shee teacheth is fundamentall for the forme, and motive of believe. The circumstantialls are (as he confesseth) revealed by God to the *Church*; and if the *Church* reveal them to the people, the people must either believe them, or deny to believe God. And though common people, and others also, may safely be ignorant, before they have been instructed

structed, yet they may not be so after; nor hath God confined the *Pastors* instructing of the people to any certain matter, to fundamentalls only; for *Christ* bids his *Apostles* teach all nations, to observe all things, whatsoever he commanded them. *Matth.* 28. 20. And though common people may safely be ignorant of many things, yet they must not be unbelieving of any thing; but by an implicate faith at the least, believe all that the *Church* believes, by adhering, and resigning themselves to her, being prepared to believe explicitly what and when shee shall declare it to them: Which faith is originally and fundamentally built upon the Word of God, not as written, but as delivered by the *Tradition* of the *Church*, successively from the *Apostles*; upon the authority whereof, we believe that both Scriptures and all other Articles of faith were delivered to them by the *Apostles*; to the *Apostles*, by *Christ*; to *Christ*, by God, the fountain of all truth.

## CHAP. IX.

*That there is and ever shall be a visible Church upon earth; And that this Church is one, holy, Catholique and Apostolique.*

§ I. **N**OW considering all that hath been said before, the summe whereof is this; That we have no meanes to know certainly the doctrines of the *Apostles*; but only the *Tradition* of the *Church*, and that that *Tradition* is, and ought to be infallible; hence I conceived, that this consequence was necessary, that there should be, and is alwaies, a visible *Church* in the world, to whose *Traditions* men might cleave; and that this *Church* is one, universall, *Apostolicall*, *Holy*.

First there is alwaies a true *Church* of *Christ* in the world; for if there be no meanes for men to know that *Scriptures*, and all other *Articles* came from *Christ* and his *Apostles*, and so consequently from *God*, but the *Tradition* of the *Church*, then there must needs be in all ages a *Church*, receiving and delivering these *Traditions*, else men in some age since *Christ*, should have been destitute of the ordinary

ordinary meanes of salvation, because they had no meanes to know assuredly the doctrines of *Christianity*, without assured faith whereof, no man can be saved. And although a false *Church* may deliver the true Word of God, as it is contained in the *Scripture* and the *Creed*, yea even a *Jew* or *Heathen* may do so, for this is but casuall; yet none but a true *Church* can deliver the Word of God, with assurance to the receiver that the text is incorrupt, thereby binding him to the belief thereof; Now it is necessary that men have the true *Scripture*, not only casually, but they must be sure the Text thereof be incorrupt; therefore there must be a true unerring *Church*, whose authority is so antientique, that it is a sufficient warrant for men to believe the doctrine shee delivers, to come from the *Apostles*.

Secondly, this *Church* must be alwaies visible, and conspicuous; For the *Traditions* of the *Church*, must ever be famous, and most notoriously known in the world, that a *Christian* may truly say with *S. Augustine*, *I believe nothing but the consent of Nations, and Countries, and most celebrated fame.* Now if the *Church* were at any time in-

*De utilit  
Cred. c. 14.*



visible, or very secret and hidden, then could not her Traditions be famously known, nor could men that were willing to submit themselves to her directions, know where to find her, out of whose communion they cannot attain salvation.

Thirdly, this Church is *Apostolicall*, that is, derived from the *Apostolicall Sea*, by the succession of *Bishops* and *Pastors*; for else how can we be assured that we have the *Apostles doctrine*? It must be one generation that must certify another; and if there should be any interruption, in that time, all might be lost and changed. And how could the *Tradition* of *Christian Doctrine* be notoriously *Apostolicall*, if the Church, delivering the same, hath not a manifest and conspicuous pedigree and derivation from the *Apostles*? Which is a convincing argument used by S. Augu-

*Epist. 48. circa  
med.*

*stine; How doe we trust out of the divine writings, that we have manifestly received Christ, if we have not also from thence manifestly received his Church? The Church that hath a lineall succession of Bishops from the Apostles, famous and illustrious, whereof not one hath been opposite in Religion to his immediate predecessor, proves evidently*

vidently that this *Church* hath the Doctrine of the *Apostles*. For as in the rank of three hundred stones ranged in order, if no two stones be found in that line of different colour, then if the first be white, the second is white, and so the rest unto the last; even so if there be a succession of three hundred *Bishops* all of the same Religion, if the first have the Religion of the *Apostles* and *S. Peter*, the second hath, and so the rest even unto the last.

Fourthly, this *Church* is one, that is, all the *Pastors* and *Preachers* deliver, and consequently all her *Disciples* and children believe one and the same Faith. For if the *Preachers* and *Pastors* of the *Church* disagree about matters which they preach as necessary points of Faith, they lose all their credit and authority; for who will believe witnesses on their own words, if they disagree in their testimony?

Fifthly, I infer, that this *Church* is universal, spread over all Nations, that she may be said to be every where, morally speaking (that is, according to common humane account, by which a thing diffused over a great part of the world, and famously knowne, is said to be every where; In this manner, the *Apostle*



## A lost Sheep

said, that the faith of the *Romans*, was renowned in the whole world. ) *Rom.* 1. 12. that so the whole world may take notice of her, as of a worthy and credible witness of *Christian Tradition*, howsoever her outward glory and splendour, peace and tranquillity, in some places and at some times be more or lesse eclipsed, and shee be not alwaies in all places at once. And the reason of this perpetuall visible universality is, because the *Tradition* of the *Church* is the sole ordinary meanes of faith toward the Word of God. This *Tradition* therefore must be so delivered, as that it may be known to all men, seeing God will have all men (without exception of any nation) to be saved, and come to the knowledge of the truth, 1. *Tim.* 2. 4. which they cannot do, unlesse the *Church* be so diffused in the world, that all known nations may take notice of her. And Gods will that all men should be saved, though it be but an antecedent will, as Schoolemen call it, yet it inferreth two things, which some *Protestants* deny; first the salvation of all men; secondly the meanes of their salvation. In respect of the meanes, the will of God is absolute, that all men in some sort or other have sufficient meanes of salvation. In respect

spect of the end, to wit, the salvation of all men, the will of God is not absolute, but as Schoolemen say, virtually conditionall; that is, God hath a will that all men be saved, as much as lies in him, if the course of his providence be not intercepted, and men will cooperate with his grace. And the reason why some Nations hear not the *Gospel* and Word of God, is not the defect of his *Church*, but the want of working in the naturall causes, to discover such Countries; which defect God will not ever miraculously supply. But if the *Church* were invisible to the world, and hoarded up her *Religion* to her selfe, either not daring, or not willing to professe and preach the same unto others; Nations may be knowne, and yet the Word of God not known to them. If therefore this *Church* should be hidden for a long time, mens souls should perish, not through defect in the naturall causes, but only through the hiddenness, obscurity, and wretchedness of the supernaturall meanes, to wit, of the *Church*; not endued with so much zeal and courage, as to professe her *Religion*, and to propagate it in the world, which cannot be; Therefore it is impossible that the true *Church* should  
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not be ever universall, and famously known.

Sixthly, this *Church* is *holy*, both in life and Doctrine. *Holy* for life, shining in all admirable sanctity, the rayes whereof do overcome the hearts of the beholders; such as the *Holy Apostles* gave example of, as of poverty, chastitie, obedience, charity in undergoing all forms of labour, and danger for the safety of soules; patience invincible in the rough handling of themselves by wonderfull fastings, and all kind of austerities; fortitude heroicall in suffering martyrdom, not onely with patience, but with joy, though given them in all the most hideous shapes, that mans imagination steeled with malice, could invent. And although this kind of sanctity does not shine in all the members of the *Church*, but in the more eminent professors, and principally in the *Pastors*, yet if this kind of sanctity together with Miracles were wanting, she could not be so sufficient a witnesse to *Infidells*, who ordinarily are not won to the affection, and admiration of *Christianity*, but by beholding such wonders of power, and sanctity in the Professors thereof. *Holy* there is also for doctrine, in regard

her traditions are divine and holy, without commixture of error; for if the *Church* could deliver any one, or few errors, intermingled with many truths, her *Traditions* even of the truth were questionable, and could not be believed upon her word: Even as if we admit in *Scripture*, any error in smaller matters, we cannot be sure of its infallibility in matters of greatest moment; as he that shall say, Gods written word is false, or uncertaine, when it tells him, that *S. Paul* left his cloake at *Troas*, may also say with as much reason, that it is false or uncertain, when it tells him that *Christ* was borne of the *Virgin Mary*: Even so he that grants that some part of *Traditions* or the Word of God unwritten, may be false, inferrs by consequence, that every part thereof may be so; and that because we have no antecedent ground or touch-stone to try *Traditions* by, but they must be believed for their own sakes, being therein more fundamentall than the *Scriptures*, which are not known to be *Apostolicall*, but by *Tradition*; whereas perpetuall *Tradition* is knowne to come from the *Apostles* by its own light; for what can be more evident, then that that is from the *Apostles*, which is delivered as *Apostolicall* by.

by perpetuall succession of *Priests* and people, affirming and believing the same.

§. 2. But against this truth, that if the *Church* may erre in one thing, neither wee, nor shee can be sure that shee speaks truth in any thing; *Chillingworth* makes these ( in my judgement ) impertinent interrogations : *A Judge may possibly erre in judgement, can he therefore never have assurance that he hath judged right ? A travayler may possibly mistake his way, must I therefore be doubtfull whether I am in the right way from my hall to my chamber ?* In

pag. 117.

sect. 106.

which he weakly falls into comparison betwixt matters which are the object of the sense; or of the understanding; and of faith; which in this case have no proportion betwixt them. For the doctrines of faith, ( as they are of faith, being altogether, and all equally, without the reach of our knowledge ) we have no way to attaine to, but by the help of others, whom we must absolutely believe; and if we know that they may deliver that which is false to us, wee can never be sure that any thing they deliver to us, is not false, unlesse we had some superiour rule to try and examine their *Traditions* by; which certainly we have not. Nor can the *Church* it selfe,



selfe, if shee may erre in the delivery of one  
 thing, be sure that shee doth not erre in  
 every thing, because shee hath no infallible  
 rule to examine her doctrines by, out of  
 her selfe; who if shee be assisted by the  
*Holy Ghost* cannot erre in any thing, if not,  
 for ought shee knowes, shee doth in all  
 things. Now that the *Church* is assisted by  
 God, and that mans reason cannot be the  
 highest judge, to whom the last appeal is  
 made in matters of faith, which descend  
 from God, I have shewed before. As for a  
 humane Judge, as he may erre through ig-  
 norance, wilfulnesse, or negligence, which  
 to conceive of the *Church*, is absurd, yea  
 blasphemous, shee having *Christ* for her  
 Head, and the *Holy Ghost* for her *Spirit*; so  
 he cannot bee more certaine of the truth  
 of his judgement, than his reason can make  
 him, which will not reach to an absolute  
 infallibility. And as a travayler may mistake  
 his way in one journey, so he may in ano-  
 ther, if he have no more certainty nor bet-  
 ter guide of the one way, than of the o-  
 ther; which is the *Churches* case in pro-  
 pounding and believing matters of faith,  
 revealed to her by God, which, like the  
 Circumference from the Center, are all e-  
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the *Church* hath an equall Prerogative of infallibility by the guidance of the *Holy Ghost* in all, who therefore can erre in nothing, or in all things, which she saith she so receives, and delivers. Yet *Chillingworth* saith, that his consequences are as like the other, as an egge to an egge, or milk to milk; but more truly, they are as like as an egge to an oyster, or milk to ink.

§. 3. And lest any *Protestant*, who honours the *Scriptures* much with his lips, though he be far removed with his heart, should think that I am injurious to the *Scripture*, in saying that *Tradition* is more fundamentall, than *Scripture* it selfe, I desire him to take notice, that *Tradition* and *Scripture*, according to different comparisons, are equall and superior the one to the other. Compare them in respect of certainty of truth, they are equall, both being the Word of God, the one written, the other unwritten, and so both infinitely certain. Compare them in respect of depth, of sublimity, and variety of doctrine the *Scripture* is far superiour to *Tradition*, *Tradition* being plaine and easie doctrine, concerning the common, capitall, and practicall Articles of *Christianity*, whereas the *Scripture* is full of high & hidden.

den senses, and furnished with great variety of examples, discourses, and all manner of learning. Compare them in respect of antiquity, and evidence of being the *Apostles*, the *Scripture* is inferiour to *Tradition*, in time and knowledge, and cannot be proved directly to be the *Apostles*, and therefore Gods, but by *Tradition*. As *Philosophy* is more perfect than *Logicke*, and *Rhetoricke* than *Grammar*, in respect of high and excellent knowledge; yet *Logicke* is more prime, originall, and fundamentall than *Philosophy*, *Grammar* than *Rhetorique*, without the rules and principles whereof they cannot be learned: Even so *Tradition* is more prime and originall than *Scripture*, though *Scripture* in respect of depth, and sublimity of discourse, be more excellent then *Tradition*.

## CHAP. X.

*That the Roman is that one, holy, Catholique and Apostolique Church*

THESE premises considered, I look'd round about to see amongst al the societies of the world professing the name of *Christ*, to which of them the title and dignity of the *Church*, might most justly be

be applyed; and I found that the *Roman Church*, that is the multitude of *Christians* spread over the face of the known world, adhering to the doctrine of the *Church of Rome*, is the *One, Holy, Catholique and Apostolique Church*. The vulgar objection against the title of *Catholique Roman*, that is, say they, universall, and yet but particular, seemed very childish; the one title being applyed in regard of the doctrine, and the extent thereof, which is universall; the other of the discipline, and the fountaine, and head thereof, which is particular, from the *Bishop of Rome*. For the word *Catholique* is taken three waies, to wit, *formally, causally, and participatively*. *Formally*, the universall *Church* only, that is to say, the society of all the true particular *Churches*, united in one selfesame *Communion*, is called *Catholique*. *Causally*, the *Roman Church* is called *Catholique*, for as much as shee infuseth universality into all the whole body of the *Catholique Church*. For to constitute universality there must be two things, one that may be instead of matter thereto, to wit, the multitude; and the other instead of form thereto, to wit, unity; for a multitude without unity, doe not properly make universality; *Take away unity from*  
*she*

the multitude (saith S. Augustine) and it is a tumult, but bring in unity, and it is a people. Therefore the Roman Church (which as the center and beginning of the Ecclesiasticall Communion, infuseth unity, which is the forme of universality, into the Catholique Church) may be called Catholique causally, though in her own being, shee be particular: Even as the chief Captaine of an army, on whom all the inferiour Captaines, Officers, and common Souldiers have their dependency, and with whom they hold correspondency, is called The Generall, though he be but one particular man, because it is he, that (by the relation that all others have to him) gives unity to the whole body of the Army. And thirdly, particular Churches are called Catholique, participatively, because they agree and participate in doctrine and Communion with the Catholique Church.

De verb. Dom.  
secundum Luc;  
Serm. 26.

§ 2. Now I was induced to believe, that the Roman Church, is the only true Catholike Church; by these ensuing reasons. First God being the Prime Verity, revealing truth, cannot suffer the knowledg of saving doctrine to be impossible, but it is impossible, if it be hidden; or if a false meanes of knowledge thereof,

thereof, be so drest with the marks of the true, as that the true become undiscernable from it: And if the *Roman* be not the true *Catholique Church* and *Tradition*, then the true *Catholique Church* and *Tradition* is hidden, and a false *Church* hath the marks of the true so cleerly, that no other can with any colour pretend to be *Catholique* rather than it; that is, to have doctrine delivered from the *Apostles* by whole worlds of *Christian Fathers*, to whole worlds of *Christian children*. Hence either there is no meanes left assuredly to know the saving truth, or else it must be inward teaching by immediate revelation, without any externall infallible meanes; or the *Scripture*, known to be the Word of God, and truly interpreted, by the light and evidence of the things, or by the force of naturall reason, the vanity and falshood whereof I have already shewed: for knowledge of supernaturall truth, by the light and lustre of the doctrine, is proper to the *Church triumphant*, inward assurance without an externall infallible ground is proper unto *Prophets* and the first publishers of *Religion*. Hence it may be concluded, that if God be the *Prime Verity*, teaching *Christian Religion* darkely, without making

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men see the light of things believed; and mediately, by some externall infallible meanes, upon which inward assurance must rely, then he must ever conserve the *Catholique Church* and *Tradition* visible and conspicuous, that the same may be by sensible marks discerned.

And if any object, that the senses of men in this search may be deceived, through naturall invincible fallibility of their organs, and so be no ground of faith, that is altogether infallible; I answer, that evidence had by sense, being but the private sense of one man, is not ordinarily fallible; but when the same is also publique & generall, that is, when a whole world of men concur with him, then his evidence is altogether infallible. Besides, seeing God will not teach men immediatly, but will have them cleave to an externall infallible means, and to find out this means by the sensible evidence of the thing, he is in a manner bound by the perfection of his veracity to assist mens senses with his providence, that therein they be not deceived, when they use such diligence, as men ordinarily use, that they be not deceived by their senses. Now what greater evidence can one have, that he is not deceived in this matter of sense, that



that the *Roman* doctrine is the *Catholique*, that is, doctrine delivered from the *Apostles*, by worlds of *Christian Ancestors*, unanimous amongst themselves in all matters of faith: what greater assurance (I say) can one have, that herein he sees aright, than a whole world of men professing to see the same that he doth? And surely this was the meaning of God by the *Prophet Esay*, when speaking of the *Church of Christ*, he calls it *a direct way, so that fools cannot erre therein*, *Esa. 35. 8.* which cannot be, but by following a world of Ancestors going before them in the same Tract. Otherwise it is not only possible for fools, but even for them that seem to be wisest to erre, yea in this case it is impossible to be otherwise.

And if it be further objected, that *I believe the Catholique Church*, is an Article of Faith, and *Faith is the argument of things not seen*. I answer, an Article of Faith may be visible according to the substance of the thing, and yet invisible according to the manner it is believed in the *Creed*. The third Article, *He suffered under Pontius Pilate, was crucified, dead, and buried*, according to the substance of the thing, was evident to  
sense,

sense, and seen of the *Jewes*, and is now believed of their posterity; but according to the manner that it is believed in the *Creed*, to wit, that herein the Word of God by his *Prophets* was fulfilled, and that it was done for the salvation of man; in this manner this visible Article is invisible, and so it is believed in the *Creed*. In like manner that there is in the world a *Catholique Church*, and that the *Romane* is this *Catholique Church*, *Pagans*, *Jewes*, and *Heretiques*, (if they shut not their eyes against the light) do clearly behold; but that herein the Word of God, concerning the perpetuall amplitude of his *Church*, is accomplished, that this is an effect of Gods varacity, to the end that the meanes to learn saying truth may not be hidden, this is a thing invisible; and according to this notion the *Catholique Church* is proposed in the *Creed*. Secondly, propositions of Faith must be invisible according to the *Predicate* or thing believed, but not alwaies according to the *Subject*, or thing whereof we believe some other thing. The things the *Apostles* believed of *Christ*, to wit, that he was the Son of God, the *Saviour* of the world, were things invisible; but the subject and person of whom they did believe

lieve these things, was visible to them; yea God did of purpose by his *Prophets* foretell certain tokens, whereby that subject might by sense be seen and discerned from all other, that might pretend the name of *Christ*; or else his comming into the world to teach the truth, had been to little purpose. In this sort *the Predicate* or thing believed in this Article, *the Holy Catholique Church*, to wit, *Holy*, is invisible, *but the Subject*, to wit, *the Catholique Church*, which we affirme and believe to be holy in her doctrine, is visible and conspicuous to all. Yea God hath of purpose foretold signes & tokens, whereby shee may by sense be cleerly discerned from all other that may pretend to the title of *Catholique*. For, were not this subject, *the Holy Catholique Church*, which we believe to be holy and infallible in her teaching, visible and discernable from all other that pretend to that title, of what use were it to believe that there is such an infallible teaching *Church* in the world, hidden we know not where, like a Candle under a Bushell, or a needle in a bottle of hey?

§ 3. Secondly, if there must be alwaies in the world (as was proved before) *one, holy, Catholique and Apostolique Church*, that

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that is, a *Church* delivering doctrines *uniformly*, thereby making them credible; *universally*, thereby making them famously known to mankind; *holily*, so making them certain, and such, as that on them we may securely rely; *Apostolically*, so making them flow in the channel of a never-interrupted succession of *Bishops* from the *Apostles*; then this *Church* must be either the *Roman*, or the *Protestant*, or some other opposite to both. *Protestants* cannot say a *Church* opposite to both, for then they should be condemned in their own judgment, and be bound to conform themselves to that *Church*, which can be no other but the *Grecian*; a *Church* holding as many doctrines which the *Protestants* dislike, as the *Church of Rome*; as might easily be proved if need were. It is further manifest, that the *Protestants* are not this *One, Holy, Catholique and Apostolique Church*, since their revolt and separation from the *Church of Rome*; because in that very act of separation they did extinguish all these titles; for they changed the doctrines they once held, they forsook the body whereof they were Members, brake off from the stock of that tree whereof they were branches; neither in their departure

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did they joyne themselves with any other *Church* different from the *Roman*, professing the particular *Protestant* doctrines; so that they made a new *Church* of their own not agreeing in all points of faith, with any that went before; neither have they which have come after them (as there are very many *Seets* risen out of the first *Protestant*) agreed with them. And therefore there is none, or the *Roman* is the *One, Holy Catholique, and Apostolique Church*.

§. 4. Thirdly the *Protestants* had the *Holy Scripture* from the *Holy, Catholique, and Apostolique Church*, otherwise they cannot be sure that they are the true *Scriptures* of the *Apostles*; because the testimony and *Tradition* of any other *Church* is fallible, and may deceive them; And if it may, for ought they know it hath, seeing they lived not in the *Apostles* daies, thereby to make themselves certain thereof; and so they

*Luther cont. An-  
ab. To. 7. German.  
Ien fol. 169.  
Whitaker de Ec-  
cles. l. 3. p. 369.*

will be altogether uncertain of that which they make the only object of their faith. Now it is most certain that they had the *Scriptures* from the *Roman Church*, acknowledged by *Luther* himselfe, and also by *Doctor Whitaker*; only they took the  
wicked

wicked boldnesse to cancell some parts thereof; therefore, they must either acknowledge, that they are not sure that the *Scripture* is the Word of God, or that the *Church of Rome*, from whom they received it, is the true *Church*. And if the true *Church* hath delivered the true *Text* of *Scripture*, then hath she also, together with the true *Text*, delivered the true *Apostolicall* sense; because the *Apostles* themselves did not deliver to her the bare *Text*, but with it the true sense, to be delivered perpetually to posterity; not by making a large and entire comment of all difficult places, but by delivering with the *Text* the sense also, about the maine and principall points; So that they who by *Tradition* receive from the *Apostles* the true *Text*, must together with it receive the true sense. Now principal \**Pro-* \* *Chemnit. exam.*  
 testants affirme the former, *Cent. Trid. p. 1.*  
 saying, *No man doubteth, but sol. 74. Doctor*  
 the *Primitive Church* recei- *Bancroft in the*  
 ved from the *Apostles*, and *Survey, p. 379.*  
*Apostolicall men, not only the Text of Scrip-*  
*ture, but also the right and native sense;*  
 Which is agreeable to the *Doctrine* of  
 the \* *Fathers*, that from the \* *Vincentius Ly-*  
*Apostles*, together with the *rimens. cap. 2.*

*Text, descends the line of Apostolicall interpretation, squared according to the Ecclesiasticall and Catholique sense. Whereupon*

\* *Aug. de util.  
cred. c. 14.*

\* *S. Augustine* affirms the latter, that they that deliver the Text of *Christs Gospell*, must also deliver the Exposition, saying, *that he would sooner refuse to believe Christ, than learn any thing concerning him, but of those by whom he was brought to believe Christ.* For they that can deliver by uniform Tradition a false sense, may also deliver a false Text, as received from the *Apostles*; their freedom from, or liableness to error in both being equall. If therefore the *Church of Rome* have delivered the true Text, then she hath also delivered and preserved the true sense, or else we are sure of neither; and so she only is the true, holy, Catholique, and Apostolique Church; or else there is none.

§. 5. Fourthly, it is granted by *Protestants*, that the *Romane Church* was once the true Church, and it cannot be proved that she hath changed her doctrine since the *Apostles* time, therefore she is still the same true Church. And that she hath not changed her Doctrine is thus proved; the Doctrines that have continued for divers



vers ages in the *Christian Church*, and no time of their beginning can be assigned, must needs be Doctrines descending from the *Apostles*, and unchanged; and such are the Doctrines of the *Church of Rome*. That the Doctrines of the *Romane Church*, which *Protestants* reject, have been universally received for many hundreds of years, is by many learned *Protestants* confessed. Perkins saith, \* du-  
 ring the space of nine hundred  
 years, the Popish Heresie hath

\* Expos. of the  
 Creed, p. 307. &  
 400.

spread it selfe over the whole world, and for many hundred years an universal Apostacy over-spread the whole face of the earth, so that our Protestant Church was not then visible to the world. Fulk saith,

\* the Pope hath blinded the world these many hundred years, some say 900. some 1000. some 1200. And \* Na-  
 pier saith, The Antichristi-

\* Treatise ag. Sta-  
 pleton, & Mar-  
 tiall, p. 25.

\* On the Revelat.  
 p 64.

an and Papisticall reign began about the year three hundred and sixteen after Christ, (which is now above 1300. years ago) raigning universally without debateable contradiction, Gods true Church abiding certainly hidden and latent. Secondly, *Protestants* cannot tell the time when the

*Church of Rome* began to change and  
 swerve from the *Apostolicall doctrine*, there-  
 fore doubtlesse she hath never changed  
 her faith. Now that doctrines universally  
 received, although they be not written,  
 are Doctrines derived from the *Apostles*, is

affirmed by \* *S. Augustine*,  
 \* *De Baptis. lib. 5.* and allowed by \* *D. Whit-*  
 \* *23.* *guist*, *Archbishop of Can-*  
 \* *D. fence p. 351.* *terbury*, who in his book a-  
 352. *gainst Puritanes*, citing di-

vers *Protestants*, as concurring in opini-  
 on with him, saith, *whatsoever opinions are*  
*not knowne to have begun since the Apostles*  
*time, the same are not new or secondary, but*  
*received their originall from the Apostles.*  
 But because this principle of *Christian di-*  
*vinity* brings in (as *Cartwright the Puritan*  
 there alledged speaks) *all Popery in the*  
*judgement of all men*, I will further demon-  
 strate it, though of it selfe it be cleer e-  
 nough.

*Christ* by his Spirit being still present  
 with his *Church*, cannot permit errors in  
 Faith so to creep into the *Church*, as that  
 by the very principles of *Christianity* they  
 become unreformable; but if errors so  
 creep into the *Church*, as that their begin-  
 ning cannot be knowne, and their progresse  
 be-

become universall, then do they so enter and prevaile, that by the principles of *Christianity*, they are past reformation; and that because whosoever undertakes to reform them, is to be condemned as an *Heretique*; for he that will undertake to reform Doctrines universally received by the *Church*, opposeth himself against the whole *Church*, and is therefore by a knowne and received Principle of *Christianity* and *Christs* owne precept, to be accounted as a *Heathen* and a *Publican*, *Mat. 18. 17.* And as *S. Augustine* saith, *To dispute against the whole Church is insolent madnesse*: For, the *Church* by *Christ* is appointed the Judge and corrector of all others, as our *Saviour* saith, *Tell the Church*, and therefore is not to be judged nor corrected by any; he that hath the high presumption to doe so, presently pulls on himself the censure of a *Heathen*. And justly too, for (like the *Giants* amongst the *Phoebus* who waged war against the *Gods*) he doth not only oppose the present *Church*, but the *Church* of all ages, even the *Apostles* themselves; and who is sufficient for these things? And he begins a new course of *Christianity*, seeking to overthrow that Doctrine

Epist. 118.

which is universally received, and cannot be proved by any *Tradition* of Ancestors to be otherwise planted in the world, than by the *Apostles* themselves, through the power of innumerable miracles. Wherefore these Doctrines, if they be errors, are errors, whose reformation no man by the principles of *Christianity* ought to attempt. And seeing it is impossible there should be any such errors, the Principle of *S. Augustine* stands firm, *That Doctrines received universally in the Church without any known beginning, are truly Apostolicall,* and of this kind are the *Roman Doctrines*, from which *Protestants* have revolted.

But some *Protestants* object, that the errors of the *Pharisees* were universally received in the *Jewish Church*, yet reformed by our *Saviour*. To which may be answered that *Protestants* (out of their desire to make *Catholiques* seem like the *Pharisees*) make themselves seem, as if they did not any whit understand the *Gospell*. For the *Traditions* of the *Pharisees* were not universal *Traditions*, but certaine practises of piety invented by themselves, and deducted by their skill from *Scripture*, whereby they would seem singularly religious, and not as other men. Secondly, *Christ Jesus* pro-

proving himselfe to be true God, might reforme errors universally received; and the *Church* of the *Jewes* falling, erect a new *Church* of *Christians* as he did; which is not lawfull for any one else to doe. For *Christian Religion* must continue to the worlds end, by vertue of the first *Tradition* thereof, and must never be interrupted without extraordinary and propheticall beginning, by immediate revelation and Miracles; If therefore errors be delivered by the full consent of *Christian Tradition*, they are irreformable. Again some *Protestants* say, that one may oppose the whole *Church*, and confute her errors by *Scripture*, & not be as an *Heathen* or *Heretique*; for not every one that opposeth the *Church* is to be accounted an *Heathen*, but only such as inordinately and without just cause oppose it. And who I pray shall judge of the justnesse of the cause? By this doctrine, every man is made an examiner and judge of the whole *Church*, & hellish confusion brought in thereby. For if against the sentence of perpetual universal *Tradition*, a private man may, without the guilt of heresie, pretend *Scripture*, and stand obstinately therein, & though the *Church* do give seeming and

Whites Reply,  
p. 136.

appearing answers (as some of them confesse) to his *Scripture*, yet condemne her answers, saying they are sophisticall, (as some of them do) what can be more disorderly? or what is Hereticall obstinacy, if this be not? Wherefore *S. Augustine* saith *Epist. 48.* absolutely, *it is impossible men should have just cause, to depart from, & impugn the whole Christian Church.* And why? but because it is a ruled case in Christianity, *he that heareth not the Church is an Heretike,*

Yet notwithstanding this, the *Protestants* doe charge the *Church of Rome*, *DE FACTO*, to have falne into errors, and to have changed her faith; and that because points of doctrine undefined, (about which *Doctors* have disputed, and held different opinions) have been afterwards defined by the *Church*, so that it was not lawfull for any after that, to make doubt thereof; the *Church* by this meanes hath held in later ages, that to be *DE FIDE*, *a matter of faith*, which the former ages did not, and so (say they) hath changed the faith, and believes and delivers more than shee received from the *Apostles*. But this I found to be no change of faith, but only a declaration of some point explicitly, which was implicitly and involvedly believed before. For all

the *Articles* of faith were immediately revealed by *Christ* to his *Apostles*, and by them againe delivered to their posterity; so that since, there have been no new and particular revelations, but the first being laid up in the treasury of the *Church*, ( for which cause *S. Paul* calls it a *depositum*, a *stock*, or *pawn*, ) other truths have been deduced from thence, as occasion hath required. For when any one endeavours to corrupt the doctrine delivered by the *Apostles*, the *Church* calls her *Pastors* and *Doctors* to examine the matter, and being infallibly assisted by the *Spirit of truth* ( which our *Saviour* promised should be with his *Apostles* to the end of the world, that is, with the *Church* their Successor, which was to continue to the worlds end ) shee declares what is true, and what is false; as agreeing with, or disagreeing from that doctrine which shee hath received from her Fore-fathers the *Prophets* and *Apostles*, upon whom shee is built; as *S. Paul* saith, *built upon the foundation of the Apostles and Prophets*, *Ephes. 2. 20.* For as in a building there is not the least stone which rests not upon the foundation; so in the doctrine of the *Catholique Church*, there is not the least point which is not grounded on, or contained



contained in that which was delivered by the *Apostles*.

For example, in the principles of every Science are contained divers truths, which may be drawn out of them, by many severall conclusions, one following another; These conclusions were truths in themselves before, though they did not so appear to us, till wee saw the connexion they had with the premises, and how they were contained in them; And by the many severall conclusions so drawn, the truth of those principles doth more shew it selfe, but doth not receive any change in it selfe thereby: even so in the prime principles of our faith, revealed immediately by God, and delivered to the *Church*, are contained all truths, that any way belong to our faith; but it was not necessary that the *Church* should manifest all these, at their first meeting in *Councell*, but only so much in every severall *Councell*, as should concerne the present occasion of their meeting; which is some particular *heresie*, or *heresies* then sprung up, and so more according to the successive growth of *heresies*; which when shee hath done, shee cannot be charged with creating of a new faith, or altering of the old; but shee doth only, out of old grounds

grounds and premises draw such conclusions, as may serve to destroy new *heresies*, and shew them to be contrary to the ancient faith. In this manner the *Church* hath grown and increased in knowledge by degrees, and shall still do so to the end of the world. And as the sun spreads the raies of his light more and more betwixt morning and noon, and his beames display themselves in a valley, or some roome of a house, where they did not before, without any change of light in the sun himselfe; So may the *Church* spread the light of her faith, shewing such or such a point to be a divine truth; which before was not known to be so; or which though it were a divine truth in it selfe, yet it was not so to us, for want of sufficient proposall, that is, of the Churches; wherein the *Church* resembles our *Blessed Saviour*, her *Lord* and *Sponse*; who though he never received the least increase of grace and knowledge, from the first moment of his being conceived, yet the *Scripture* saith, *He grew in wisdom and age, and in favour with God and men, Luc. 2. 52.* to wit, because he shewed it more and more, in his words and actions.

This also further appears by the method which *Catholique Fathers* and *Doctors* observe

observe in and out of *Councells*, in proving and defining points of faith; namely by having recourse to the authority of Gods Word, contained both in *Scripture* and *Tradition*, and to the belief and practise of the *Church*; in searching whereof, the *Holy Church* joynes humane industry with Gods grace and assistance. For when any question or doubt of faith ariseth, particular *Doctōrs* severally dispute and write thereof; then if further cause require, the *Holy Church* assembles her *Pastors* and *Doctōrs* together in a *generall Councell*, to examine and discusse the matter more fully, as in that first *Councell* of the *Apostles* whereof the *Scripture* saith, *The Apostles and Elders assembled together; to consider of this word, Acts 15. 6.* The *Pastors* being thus come together, and having the presence of our *Saviour*, and his *Holy Spirit* ( according to his promise ) amongst them, out of *Scripture* and *Traditions*, joyning therewith the consent of holy *Fathers* and *Doctōrs* of foregoing times, she doth infallibly resolve and determine the matter; not as new, but as ancient, orthodox, and derived from her forefathers; making that which was ever in it selfe a divine truth, so to appeare to us, that now wee  
may

may no more make question thereof. So that from hence it appeares, that the *Church* makes no new Articles of faith, such as then may be said to have their beginning, but only explications and collections out of the old, which were delivered to the *Apostles*, and by them to us.

And though the *Church* doe thus grow in the knowledge of points of faith, yet this is no newnesse of faith, but a maintenance of the old, with a kind of increase, by way of explicating that which was involved, cleering that which was obscure, defining that which was undefined, & obliging men to believe more firmly and explicitly, that which before they were not bound so to believe.

That is only to be called a new faith, which is contrary to that which was held before, or hath no connexion with it; and when we cease to believe that which we believed before; this indeed is change of faith, the other is but encrease. And if this encrease of faith by the declaration of *Councells*, may be called a change and innovation of faith, there is no *Heretique* but may challenge antiquity to himselfe, and put novelty on the score of the *Church*. For he may say such a thing, for  
example,

example, that the *Sonne* is of the same substance with the *Father*, was not held *de fide*, a matter of faith, before the *Councell of Nice*, therefore it is new. That *Baptisme* administred by *Heretiques* is good baptisme, was not held as a matter of faith before the daies of *S. Cyprian*, therefore it is new. And the *Heretique* may say, that he believes only that which was believed before such or such a *Councell* ( which he please, for the case is alike in all ) and therefore he believes the antient Faith : By which way of arguing, he may renounce the decrees of all *Councells*, as *Novelties*, and maintaine many *Heresies*, as the antient Faith. Yea by this absurdity a man may deny divers Books of the *Scripture*, as the *Epistle to the Hebrewes*, the second *Epistle of S. Peter*, the *Epistle of S. James*, of *S. Jude*, and the *Apocalyps*, with some others, because they were not admitted for *Canonicall*, untill 300. or 400. yeares after they were written. Yet when they were declared to be *Canonicall*, there was no change of faith in the *Church* thereby : for the believing of these Books was involved in this revealed Article, *I believe in God* ; and the believing of them to be *Canonicall*, was involved in this revealed Article, *I be-*

*lieve.*

lieve the holy Catholike Church: onely hereby was an increase of the materiall object of our faith to us, not in it selfe; we being bound upon the declaration of the Church, to believe that thing firmly and without dispute, which before perhaps we were not so obliged to doe.

§ 6. A fifth argument moving me to believe that the *Roman Church* is the *Catholique*, was this: That doctrine which hath been delivered by *Tradition*, as the doctrine of our Ancestors, without any opposition made by any known *Catholique Fathers* and *Doctors*: and if any did oppose the doctrine, he was censured of Novelty, and after admonition ( if he persisted therein ) was condemned of Heresie, such doctrine is derived from the *Apostles* and unchanged, and such is the doctrine of the *Roman Church*.

'Tis true indeed, that diyers points of the *Roman doctrine* have been opposed, as by *Arrius*, *Pelagius*, *Berengarius*, *Waldo*, *Wickliffe*, *Husse*, and many others, but these were not accounted orthodox Fathers, but were taxed of Novelty and innovation, and for such are delivered to us, by *Tradition* and history of the times wherein they lived. And it cannot be prudently imagined

imagined; that if the *Church of Rome* had (like these men) attempted to change the doctrine of the *Apostles*, there should be no *Tradition* of it, no historical narration of it, but that all the good and true *Catholiques* should be asleep, to this great business of defending the flock from Wolves; or (which is more absurd) should against their knowledge, and conscience suffer damnable errors to steal in, to the destruction of themselves, and all the world that should succeed them. Now the opposition of the *Church* in the fore-mentioned manner, is so far from obscuring the *Churches* doctrine, that it makes it far more famous, and illustrious, and apparently *Apostolicall*; even as the sun struggling with a misty morning, breaking through it, appears more beautifully glorious, and unconquerable. And this *Doctor Field* a learned *Protestant* confesseth, when a doctrine is in any age constantly delivered

Field of the Church, l. 4. c. 14 as a matter of faith, and as received from ancestors, in such sort as the contradictors thereof were in the beginning noted for novelty, and if they persisted in contradiction, in the end charged with heresy, it is impossible but such a doctrine should come by succession from the *Apostles*.

But



But *Protestants* think it sufficient, that they find ( as they say ) the *Roman doctrine* contradicted in the writings of orthodox *Fathers*, though their opposition was not noted by antiquity, nor by the fame of *Tradition* delivered to posterity. But this answer leaves no meanes to common people to know certainly the perpetuall *Tradition* of *Gods Church*, which is the guide of their faith, but by reading and examining the *Fathers*, which to them is impossible. Besides if that some few obscure and hard passages out of the *Fathers*, may suffice to call the *Tradition* of the *Church* into question, then there is nothing so clearly and unanimously delivered by *Tradition*, but may fall under a new examination ; seeing nothing is or can be writ so plainly, especially where there is very much also written, but that some obscure and oblique passages may be raked out, to make shew of a contradiction ; and if this counterpart may have the title of antiquity set over it, what Heresie will want its defence out of the *Fathers* ? What *Tradition* was more constantly delivered by the *Christian Fathers* and *Doctors*, than our *Saviours Consubstantiality* with his Father ? Yet the new *Arians* ( as we may see

Lib. 2. de  
Christ. c. 19.

see in *Bellarmino*) bring divers testimonies out of the antient *Fathers*, to prove, that in this point they contradicted themselves and one another. In like manner, doe the *Protestants* now bring some obscure places out of the *Fathers*, in the defence of their heresies, which yet in a true sense doe import no such thing, but being a little obscure, they more easily wrest them to their corrupted meaning. But on the contrary, the *Fathers* are abundant and cleer, in those places which maintaine the *Catholique doctrines*, and none of the *Fathers* of those times did accuse other of error in those points, which if they had thought them so, there is no doubt they would. For wee cannot imagine, the true believers of those times lesse vigilant than of these; and we see now, that no man can broach an error against faith, but presently he hath abundant opposition, and further questioning, if the cause require.

Therefore it is apparent, that *Protestants* when they alledge the *Fathers*, as contradicting themselves, and one another in the *Catholique Doctrines* of those times, either mis-alledge their words,

words, or mistake their meaning. For, if those contradictions were real, why did not antiquity note them, as it noted their differences about smaller disputable matters. *S. Hierome* and *Epiphanius* took pains to note the errors of *Origen*; yet amongst them all they did not note any, which the *Church of Rome* now holds, though his writings be full thereof. If the sentences of the *Fathers* be true in the sense that *Protestants* alledge them, why did not some charge them for maintaining the contrary *Romane Doctrines*, a thousand times more frequently mentioned in their writings? And on the other side, if the *Romane Doctrines* were true, why did not some tax them for maintaining of *Protestantisme*? doubtlesse they would if they had understood them in the sense that *Protestants* now do. It is manifest therefore that they that lived in those times (who were therefore better able to understand their meanings, than the *Protestants* that are sprung up so many hundred yeares after) did not conceive that the *Fathers* maintained the *Protestant* doctrines in their writings; for if they had, they would quickly have been reprov'd seeing

seeing the current of *Christian Religion* even of those times, was agreeable to the present *Roman*; for as

\* *Napier On the Re-*  
relat. p. 191. also *Cent.*  
*Mag. cent. 2. c. 4. col. 55.*

\* *Napier* saith, duringe-  
ven the second and third  
ages, the true temple of  
God and light of the *Gospell* was obscured by  
the *Roman Antichrist* himself. And according

\* *Treatise of Anti-*  
*christ, lib. 2. c. 2. p. 25.*

to \* *Downham*, the ge-  
nerall defection of the vi-  
sible Church fore-told,  
2 *Thess. 2.* began to work in the *Apostles*  
time.

§. 7. On the contrary, wee find in the  
writings of the *Orthodox Fathers*, that the  
Doctrines which *Protestants* now hold,  
were condemned as hereticall in those per-  
sons that then held them, and they were  
not therein opposed by any other *Ortho-*  
*dox Fathers*. For example, the *Protestants*  
hold that the Church may erre, so did the  
*Donatists*, for which they are frequently

reproved by \* *S. Augustine.*  
*Passim. cont. Donat.*

*Protestants* deny unwrit-  
ten Traditions, & urge *Scripture* only, so did  
the *Arrians*, and are con-

\* *Epiphan. Her. 75.*  
*Aug. cont. Maxi-*  
*min. l. 1. c. 2. & ult.*

demned for it by \* *S. Epi-*  
*phanus*, and *S. Augustine.*  
*Protestants* teach that

*Priests*

*Priests* may marrie; so did *Vigilantius*,  
 and for it is condemned by \* *Cont. Vigilant. c. 1.*  
 \* *S. Hierome*. Protestants deny  
 ny prayer for the dead; so did *Arrius*, for  
 which he is condemned  
 by \* *S. Augustine* and *S. Epiphanius*. Protestants deny  
 \* *Aug. her. 53. Epiphanius. her. 75.*  
 invocations of *Saints*; so did *Vigilantius*,  
 for which he is condem-  
 ned by *S. Hierome*. Prote-  
 \* *Hier. cont. Vigil. c. 3.*  
 stants deny reverence to  
*Images*; so did *Xenaias*, for which he is re-  
 reproved by \* *Nicephorus*  
 \* *Hist. lib. 16. c. 27.*  
 in these words, *Xenaias* first  
 (O audacious soule, and impudent mouth)  
 vomited forth that speech, that the *Images* of  
*Christ* and those who have pleased him, are  
 not to be worshipped. Protestants deny the  
 reall presence; so did the *Capernaïtes*, who  
 were, saith \* *S. Augustine*,  
 \* *In Psal. 54. & 55.*  
 the first *Heretiques* that de-  
 nied the reall presence, and  
 that *Judas* was the first suborner and main-  
 tainer of this heresie. Protestants deny con-  
 fession of sinnes to a *Priest*; so did the  
*Novatian Heretiques*, for which they are  
 reproved by \* *S. Ambrose*.  
 \* *Lib. de pœnit. c. 7.*  
 So did the *Montanists*,  
 and are reproved by *Saint*

\* *Hierome*

\* Hieron. Epist. ad  
Marcell. 54.

do-Apostles, for

\* Deside & oper.  
c. 14.

\* Hierome. Protestants say that a man is justified by faith only; so did the *Pseudo-Apostles*, for which they are condemned by S. \* *Augustine*. I might increase this *Catalogue* by the addition of many other, and make the new *Protestant Religion* appear but a frippery of old *Heresies*: but these shall suffice. From all which it appears, that the *Fathers* held the same faith with the present *Roman Church*, and that there was no opposition of *Fathers* against *Fathers*; nor of any one *Father* against himself, at least in matters of faith; but that they all held the unity of the faith; that they that held the contrary were by them condemned of *Heresie*; that in bringing any places out of the *Fathers* to confirm their *Heresies*, they did misinterpret them, as the *Protestants* now do; that therefore the Doctrine of the *Roman Church* is *Apostolicall* and unchanged; and therefore *she* is the true *Church*.

CHAP.

## CHAP. XI.

*That the true Church may be knowne by evident marks; and that such marks agree only to the Roman Church. And first of Universality, the first mark of the Church.*

§. I. **I**N further pursuit of the true Church, I addressed my self, by the marks thereof to find it out. For I accounted it vaine to try by the *Scripture*, whether the particular doctrines of *Protestants*, were the doctrines of the *Apostles*, unlesse I could find their *Church* to be the true *Church*, by the marks of the true *Church* set down in *Scripture*. For either the *Scripture* can clear all controversies, or it cannot; if it cannot, there will be no end of controversie amongst them that rely only on *Scripture*; if it can, then surely it can clear this most important one, *which is the true Church*, by the marks thereof; and if so, it is fit that that should be determined in the first place, on which all the rest depends, as *Doctor Feild* acknowledgeth. And whereas some *Protestants* make the truth of the doctrine to be the onely mark of the *Church*, it is preposterous, being the

Ep. dedic.

G

decla-



declaration of a thing obscure, or pretended to be so, by a thing more obscure; in as much as to know the truth of the doctrine in all the particular instances, is harder than to know the society of the *Church*. And it is necessary to know the truth of doctrine in all the particulars, before we can thereby know the true *Church*, because if she erre in any one point of faith, she thereby falls from the title of the true *Church*. Now who is he that can boast to know the integrity of the doctrine of the *Church*, in all the particular controversies, against every society that holds the contrary, by infallible proofs of *Scripture*, and invincible answers to all their objections? If any could do this, who knowes not that ignorant and unlearned people (of whose salvation notwithstanding God hath the same care, as of the learned, and to whom the marks of the *Church* should be equally common, since they are equally obliged to obey her) are not capable of this examination? For the rest of the people (saith S. Augustine) it is not the quicknesse of understanding, but the simplicity of belief that secures them.

There-

Therefore it is manifest, that they must have other marks to know the *Church* by, than that of her Doctrine; namely, marks proportionable to their capacity; to wit, externall and sensible marks, as *eminency, antiquity, perpetuity*, with the like; even as children and ignorant people must have externall and sensible marks, and other than the essentiall forme of a man, to know and discern a man from other living creatures. Else how could *S. Paul* say, God hath made in the Church *Apostles, Prophets, Evangelists, Pastors and Doctors*, to the end we should be no more little children, blown about with every wind of doctrine, *Ephes. chap. 4. ver. 11.* if hee had not given us other marks to know the *Church* than the purity of the Doctrine? Besides purity of Doctrine being the essentiall form of the *Church*, cannot be a mark of it, because they are commonly repugnant and incompatible conditions. For the mark doth commonly demonstrate the thing to the sense, and the essentiall form doth shew it to the understanding; the mark designes the thing in existence, the essentiall forme designes it in essence; the mark shewes where the thing is, the essentiall form teaches what

it is; the mark is sooner known than the thing; and contrariwise the thing is sooner known than the essentiall form of the thing; for the thing defined (as *1 Poyf. c. 1.* *Aristotle* saith) is known before the definition. A *Mark* then must have three conditions; The first is to be more known then the thing, since it is that, which makes the thing to be known. The second, that the thing be never found without it. The third, that it be never found without the thing, either alone, if it be a totall mark, or with its fellowes, if it be a mark in part. According to these conditions, I found divers *Marks* set down in *Scripture* appliable only to the *Church of Rome*.

§. 2. Of which the first is to be *Catholicque*, that is, *universall*; which was foretold by the *Prophet Esay*, saying, *All Nations shall flow unto it, Esay 2. 2.* And by the *Psalmist*, that it should have the *Heathen* for its inheritance, and the uttermost parts of the earth for its possession, *Psal. 2. 2.* And by our *Saviour* saying, *This Gospell of the Kingdome shall be preached in all the world for a witnesse to all Nations, and then shall the end come. And that repentance and remission of sinnes should be preached in his Name*  
amongst

amongst all Nations, beginning at Jerusalem; Mat. 24. 14. Luc. 24. 47. Therefore to distinguish Christs true Church from all Hereticall Sects, the Apostles in their Creed, and the antient Fathers in their Writings, have given her the Sirname of Catholique; a name ever insisted upon by the Fathers against Heretiques, no lesse than now.

And that the Roman Church is this Catholique Church dispersed over the whole world, is manifest to all those that have either read the histories of the world, or have been eye-witnesses of the severall Countreys thereof; wherein though the publike profession thereof be Hereticall, Mahometicall, or Heathenish, yet even there hath the Romane Catholique Church both Fathers and children, Pastors and people. And like the Sea, what she loseth in one place, she wins in another; what she hath lost by the falling away of the Protestants in Europe, she hath gained with increase, by the propagation of her faith in the East and West Indies, where whole Kingdomes are converted thereunto; as a Protestant Author confesseth, saying, *Simon Lythmus in respons. altera ad aliam Gretseri Apologiam. p. 333.* The Jesuites within the compass of a few years, not content with the bounds of Eu-

rope, have filled Asia, Africa, and America with their Idols. And thus shee was *Catholique*, by Napiera Protestant Writers confession forementioned, and others, for 12. or 1300. yeares ago, and ever since.

And whereas *Protestants* say that this *universality* is no true mark of the *Church*, because it is appliable to *Turkes* and *Pagans*, it is doubtlesse a very poor objection; for the markes of the *Church* are not given her by God, to distinguish her from all sorts of *Religions*, but only from those that are contained equivocally under the same next kind, and may be supposed and taken for *Churches*; that is to say, from other *Christian societies*, to wit, from *Hereticall* and *Shismaticall Sects*, which challenge by false markes the title of the true *Church*. To which purpose S. *Augustine* saith, disputing with the *Donatists*, *Thou askest of a stranger whether he be a Pagan or a Christian, he answers thee, a Christian; thou askest him whether he be a catechumene,*  
*Ang de Pastor* or one of the faithfull; he an-  
 c. 13. swers thee, one of the faithfull; thou askest him of what communion he is, he answers thee, a *Christian Catholique*.

Besides, the *Roman Church* hath this forme of *universality*, beyond all *Religions* of

of the world, even *Turkes* or *Heathens*; That there is no place of the known world where there are not *Roman Catholiques*, propagating their *Religion*, by converting the people of the land, whosoever they are; which is manifestly wanting to all other Religions, and is therefore in this regard also more universally spread over the face of the earth than any other. Others say that this universall spreading of the *Church* is antidated by *Roman Catholiques* with application to themselves, for that it was not to take beginning, but from the time of *Luther*, because some places of Scripture which speak of the largeness of the *Church*, say it shall be in the later daies. But it is manifest, that by later daies, is meant all the space of time from *Christ* to the end of the world; as *S. Peter* (interpreting a prophecie of *Joel*, which saith, that it shall come to passe in the last daies, that God will powre his Spirit upon all flesh, *Acts* 2. 17. by which is intended the amplitude of the *Church*) applies it to that present time when the *holy Ghost* descended upon the *Apostles*. Nor can any reasonable man imagine, that it can sort with the goodness of God, and his tender love to mankind, to suffer the light of his truth (in the

not spreading of his *Church*) to be eclipsed for 14. or 1500. years, seeing that according to the opinion of some learned men, grounded upon fair probabilities, the world is likely to last but 2000. yeares after *Christ*. Howsoever this universality of the *Protestant Religion* is but begun, it is not perfected; for the *Roman Church* is yet actually exceeding larger; and *Protestants* that allow this for a mark of the true *Church*, & now begin hopefully to apply it to themselves, are bound to be of the *Roman*, till they see their expectation satisfied, in the *Protestant Churches* exceeding her in latitude; which I dare boldly say will not be as long as they live, and therefore they ought to die in the *Roman Faith*.

§ 3. But if we examine the matter a little more strictly, we shall find, that the *Protestants* plea for universality wil be cut very short, when we consider, that though they make themselves all of one *Church*, when they would vie for multitude with the *Roman Church*; yet compared with one another, we shall find that they are very many *Churches*; not distinguished by nation only, but by doctrine and points of faith; and that there are many Churches in one Nation, as in *England* for example, and will be many



many more, if the desired *Independency* be advanced. Now it is not sufficient that the *Protestant Religion* in generall be enlarged, but it must be the true *Protestant Religion*, which every particular Sect thinking it self to be of, and denying it (the most of them) to the rest, the *universality* of the *Religion* wilbe mightily abated. Indeed when they muster their strengths together, and make boast of their greatnesse, then they take all into the title of *Protestantisme*, who have revolted from the *Roman Church* & count them on their side; as if the definition of a *Protestant* were, *one that is opposite to the Church of Rome*; So that if there were a thousand sorts of *Heretiques* in the world, they would in this case account them but one *Church*. But the word *Catholique* being a note of *Communion*, (as I have shewed already;) as the *Roman Church* calls none a *Catholique* that doth not communicate with her; so cannot the *Protestant Church of Engl.* count any to be of her *Religion*, thereby (by inlarging of her bounds) to prove her selfe *Catholique*, unlesse they will communicate with her, which the *Grecian Churches* wil not, the *Lutheran Churches* wil not, many of the Sects within the *Kingdom* wil not, as *Presbyterians*, *Antis-*

*nomians, Anabaptists, Brownists, Familists, Erastians, Socinians, Arminians, Seekers, Adamites, Shakers, Independents*, with many others; These I say will not communicate with the *Protestant Church of England*, nor will they communicate each with other, but have, at least most frequently, their *Congregations* (as they call them) separate and apart; so that these are all to be accounted severall *Churches* and *Religions*, and no one is further universall, than the communion thereof doth spread; which is so litle a way, that none of them is (nay though they were al united together, would they be) able to stand in competition with the *Roman Church*; under whose Communion are many entire Kingdoms, and in all known parts of the world an infinity of people, even in *Asia, Africa, and America*, where the name of *Protestant*, much more any particular Sect thereof, is altogether unknowne. Besides, all the *Christian Churches*, which are now separated from the *Roman*, were once united to her, both in faith and communion, and then either she was the *Catholique Church*, or there was none in the world, which is impossible; therefore they that departed from her, departing from the *Catholique Church*.

*Church*, became *Schismaticques*, and departing from the faith they received from her, become *Heretiques*.

§ 4. Lastly, the very possession of the name *Catholique* is a proof, that it doth belong to her, seeing no sort of *Christians* else can usurp it from her. For howsoever some, when being so hard pressed, that they cannot claime the title of true *Christian*, unlesse they assume the name of *Catholique*, do then arrogate it to themselves, and say, that they are *Catholikes*; yet in ordinary speech if you speak of a *Catholike*, every one understands thereby a *Romane Catholike*; all other Sects voluntarily taking to themselves the name of some men for their founder, as of *Luther*, *Calvin*, whom they call their *Reformers*, or of some place, as the *Albigenses*; or from some accident of their pretended reformation, as *Protestants*; by which the legall *Protestants* delight to stile themselves, with this addition, *of the Church of England*, renouncing therein (as they suppose) *Luther* and *Calvin*, as ashamed, or seeming to scorne to derive themselves from any one man; as though the *Church of England* in this matter, namely, in opposition to the whole *Church*, both present and precedent:

dent, were of more consideration than one single man; Moreover, certain enough it is, that the *Reformation* of the *Church of England* began by one man, and he no God neither (except it were such an one as *Jupiter* was, who transform'd himself into a beast for the love of women) before it filled the whole Kingdome, and arrived at that high pitch of perfection, that some suppose. And who that man was, is well enough knowne, and what godly motives he had; which they must confesse, or else, that their *Church* is like *Melchizedek*, without Father or Mother; or like a *Mushrump*, started up in a night, no man knowes how.

On the contrary, the true believer will own no name, but that of the *Catholique Faith*, which was first devised by the *Apostles*, in the *Creed*, and which the successors of the *Apostles* in that Faith have al-

waies worne; As the *Antient Father* a *S. Pacianus* saith, in an *Epistle to Symonians* a Novatian Heretique, "*Christian* is my name, *Catholique* is my *Sir-name*; that names me, this marks me out; by that I am manifested, by this I am distinguished. And Saint

*Cyril*

<sup>b</sup> *Cyrill of Jerusalem* ex- <sup>b</sup> *Cyrill. Hieros. Ca-*  
pounding the *Creed*; "For <sup>tech. 15.</sup>

"this cause (saith he) thy faith hath given  
"thee this Article to hold undoubtedly,  
"and in the holy Catholique Church, to  
"the end, thou shouldest fly the polluted  
"Conventicles of Heretiques. And a little  
after, "when thou comest into a Town,  
"inquire, not simply where the Temple of  
"our Lord is, for the Heresies of impious  
"persons, do likewise call their dens, the  
"Temples of the Lord; neither ask sim-  
"ply where the Church is, but where is the  
"Catholique Church? For that name is  
"the proper name of this holy Church.  
And on the contrary,

<sup>c</sup> *S. Hierome* saith, "If in <sup>c Hieron. cont. Lucian.</sup>  
"any part thou hearest of <sup>ser. c. 9.</sup>

"men denominated from any but from  
"Christ, as Marcionites, Valentinians, &c.  
"know that it is not the Church of Christ,  
"but the Synagoge of Antichrist. And

<sup>d</sup> *S. Augustine* fully, "Al- <sup>d Lib. de utilitat.</sup>  
"though there be many he- <sup>cred. cap. 7.</sup>  
"resies of Christians, and

"that all would be called *Catholikes*; yet  
"there is alwaies one Church, if you cast  
"your eyes upon the extent of the whole  
"world, more abundant in multitude, and

"all

“also as those that know themselves to be  
 “of it, more sincere in truth, than all the  
 “rest : but of the truth, that is another dis-  
 “pute. That which sufficeth for the que-  
 “stion is, that there is one Church, to  
 “which different Heresies imposed different  
 “names, whereas they are all called by  
 “their particular names that they dare not  
 “disavow : from whence it appears in the  
 “judgement of any not pre-occupate with  
 “favour, to whom the name of Catholike,  
 “whereof they are all ambitious, ought to  
 “be attributed. And again,  
 “e *De Vera relig.* “e We must hold the Chri-  
 “cap.6. stian Religion, and the  
 “communion of that Church, which is  
 “called Catholique, both by her own and  
 “by strangers : for whether Heretiques  
 “and Schismatiques will or will not, when  
 “they speak not with their own, but with  
 “strangers, they call the Catholiques no  
 “otherwise than Catholiques. As for the  
*Protestants*, it is certain, that neither by o-  
 thers, nor yet by themselves in ordinary  
 speaking, are they called *Catholiques*. No  
 nor yet in their most solemne and serious  
 speaking ; as appears by the severall Acts  
 both of the *King of England*, and of the  
*Houses of Parliament*, wherein both sides  
 pub-

publish to the world ( and yet in a sense different from one another ) that they will maintain the *Protestant Religion*. But the *Roman Church* hath alwayes possessed the name of *Catholique*, and therefore she is such.

## CHAP. XII.

*Of the second Mark of the Church, viz. Antiquity both of persons and doctrines,*

§ 1. **T**HE second mark of the *Church* is *Antiquity*; as God saith by the Prophet *Jeremy*, *Stand in the waies & see, & inquire of the old paths, which is the good way, and walk therein, Jer. 6. 16.* And our Saviour saith, *Mat. 13.* that the good seed was sown first, and afterwards the tares. And even in nature truth is before falshood. And this *Antiquity* I found applyable in the highest degree to the *Roman Religion*; for though some heresies are very antient, as is intimated, in that the tares were sown soon after the good seed, yet the truth is more antient, and so is the *Church of Rome*. This antiquity of hers, for the greatest part of time, is confessed by *Protestants*, *Perkins*, (whom I alledged before) grants it for 990. yeares; *Napier* goes higher, and saith,



saith it raigned universally and without any debateable contradiction 12. hundred and 60. yeares. And seeing this reign of the *Catholique Religion*, which *Protestants* call *Poperie*, was then universall, it is apparent that it did not then begin; for such an universall possession could not be got on the suddain, as they may perceive by the *Protestant Religion*, which is not improved to neere that universality in above a hundred yeares; so that in all probability (even according to the opinion of *Protestants*) the beginning thereof must be in, or neere the *Apostles* times.

Now whether we take the *Roman Church* for the society of *Christians* that acknowledge the *Bishop of Rome* for their head, or whether we take it for *Fathers* and *Doctors* holding the doctrines of the present *Church of Rome*, in both respects it will appear that the *Church of Rome* is most ancient and *Apostolicall*. The former is proved

\* *Iren. cont.*  
*Val. lib. 3. c.*  
 3.

by the testimony of S. \* *Irenæus*, who calls the *Roman Church*, the greatest and antientest Church founded at *Rome* by the two most glorious *Apostles*, *Peter* and *Paul*. And of

\* *Aug. Epist.*  
 362,

S. *Augustine*, \* who saith, In the *Roman Church* hath alwaies flourished

flourished the Principality of the Apostolique Seat: This word [alwaies] including all the time upward, from that present, to S. Peter. So that by this it is manifest, that there was a Roman Church, even from S. Peters time, who was the first Bishop and Pope thereof. Which S. Augustine confirms in another place saying, Number the Priests even from the Sea of Peter, &c. that is the rock which the gates of hell do not overcome. Nor do the Protestants deny the antiquity of the Church of Rome, but only some of them deny S. Peter to have been Bishop there, or indeed ever to have been there in person; which I count a fancy not worth the confuting, and they may with as much truth, and more reason, deny King William the Conquerour to have been King of England, or so much as to have been in England, seeing there is much more, and more noble testimony of that, than of this.

The main thing that they deny is the Antiquity of the doctrine of the Church of Rome; for they say the Primitive Fathers taught the Protestant Doctrine and not that which the Church of Rome now teacheth. Which I found to be false, by the examination.

De Baptif.  
cant. Dom.  
lib. 2. c. 10

tion of particulars ; all which if I should here set down, I should swell this intended little *Treatise* into a huge Volume. It shall suffice me therefore to give a scant map of the *Churches* doctrine in the Primitive times, and the testimony of some *Fathers* of the first five hundred yeares, of every severall age some, in the proof of some of the present *Catholique doctrines*, most strongly opposed by *Protestants*; referring him that is desirous of larger proof, to the painefull volumes of *Coccins* and *Gualterus*. Noting first two things by the way: The former, that it is not necessary that *Catholiques* should give this proof; For it is sufficient that they are in possession of this faith, and that they all say they received it from their *Ancestors*, and they from theirs, and so upward to the first beginning of *Christian Religion*; and that the *Protestant* cannot by any sufficient testimony of *Fathers* or histories prove the contrary; a thing which the *Protestants* no doubt would highly boast of, if they were able to performe it in their owne behalf. The latter is, that many *Protestants* do confesse, that the antient *Fathers* did hold many points of belief of the present *Roman Church*; *Whitgift Archbishop of Canterbury*

bury saith, ( and that without exception of the very first times ) \*almost  
 'all the Bishops and Writers of \* *Defence a-*  
 'the Greek Church, and Latine *gainst Car-*  
 'also, for the most part, were *twright p.*  
 'spotted with the doctrines of 472. 473.  
 'free will, of merit, of invocation of Saints,  
 'and such like. And the like is affirmed by  
 many others, in many other points ; as is  
 largely shewed by the book entituled, *The*  
*Protestants Apologie for the Roman Church.*  
 Against which the *Protestants* have no-  
 thing to say, but that which is worse than  
 nothing, to wit, that they were the spots  
 and blemishes of the *Fathers*. And who I  
 pray are they that undertake to correct  
*Magnificat* ( as we say ) and like *Goliath*  
 to defie the whole host of *Israel* ? But  
 they say, that a dwarf standing upon a  
 Giants shoulders, may see further than the  
 Giant can ; and so they by perusing the  
*Fathers*, may see further than the *Fathers*  
 could ; Further perhaps they may, in some  
 cases, but never contrary ; they cannot by  
 their help see that to be black, which they  
 saw to be white ; that to be false, which  
 they saw to be true.

§ 2. Let us then take a view of the  
*Roman Doctrines*, as they were held in the  
 dayes

dayes of *S. Augustine*, and the foure first generall *Councells*, which were held between the yeares 315. and 457. to which first foure *Councells* some *Protestants* seem to give much honour, and to subscribe to their Decrees, but they do but seeme. In those times the *Church* believed the true and *reall* presence, and the eating with the mouth of the Body of *Christ* in the *Sacrament*, as *Zuinglius*, the Prince of the *Sacra-*

a lib. de ve-  
ra & falsa  
relig. cap. de  
Eucharist.  
b Chrys. in  
1 Cor. H<sup>o</sup>. 24  
c Cyril. A-  
lex. ep. ad  
Casar. Pat.  
d Cyp. de  
laps.  
e Euseb.  
hist. l. 7.  
f Amb. de  
obit. Sayr.  
g Euseb.  
hist. l. 5.  
h Paulin. in  
vita Amb.  
Tertul. ad  
ux. c. 55.  
Basil. Ep. ad  
Ces. Pat.

mentarians, acknowledges in these words: *a* From the time of *S. Augustine* the opinion of corporall flesh had already got the mastery. And in this quality she b adored the Eucharist with outward gestures and adoration, as the true and proper body of *Christ*. The *Church* then believed the Body of *Christ* to be in the *Sacrament*, c even besides the time that it was in use; and for this cause kept it after Consecration for d domestical Communion, e to give to sick, f to carry upon the Sea, g to send into far Provinces. She then believed h that Communion under both kinds was not necessary for the

the sufficiency of participation, but that all the body and all the blood was taken in either kind: And for this cause, in domestick Communions, in Communions for children, for sick persons, by Sea, and at the houre of death, it was distributed under one kind onely.

In those times the Church believed that the *Eucharist* was a true, full, and entire Sacrifice, not onely Eucharistickall, but <sup>k</sup> propitiatory, and offered it as well for the living <sup>l</sup> as the dead. The faithfull and devout people of the Church in those times made pilgrimages to <sup>m</sup> the bodies of the Martyrs, <sup>n</sup> prayed to the Martyrs to pray to God for them, <sup>o</sup> celebrated their Feasts, preverenced their *Reliques* in all honourable formes. And when they had received help from God, by the intercession of the said Martyrs, <sup>q</sup> they hung up in the *Temples*, and upon the *Altars* erected to their memory, Images of those parts of their

i Cyp. ad  
Cecil. ep. 63  
k Euseb. de  
vita Const.  
l. 4.  
l Chrys. in  
1 Cor. hom.  
41.  
m Basl. in  
40. Martyr.  
n Ambr. de  
vid.  
o Aug. in  
Psa. 63. &  
38.  
p Hier. ad  
Marcell. Ep.  
17.  
q Theod. de  
Grac. aff.  
l. 8.

their bodies that had been healed. The *Church* of those times held <sup>r</sup> the *Apostolicall Traditions* to be equall to the *Apostolicall Writing*; and held for *Apostolicall Traditions* all that the *Church of Rome* now imbraceth under that title. She also offered prayers for the <sup>a</sup> dead, both publike and private, to the end to procure for them ease and rest, and held this custome as a thing <sup>b</sup> necessary for the refreshing of their soules. The *Church* then held the <sup>c</sup> fast of the forty daies of *Lent* for a custome, not free but necessary, and of *Apostolicall Tradition*. And out of the time of *Pentecost*, fasted all the Fridaies of the years, in memory of the death of *Christ*, except *Christmasse* day fell on a Friday, <sup>d</sup> which she excepted as an *Apostolicall Tradition*. That *Church* held <sup>e</sup> marriage after the vow of *Virginitie* to be a sinne, and reputed <sup>f</sup> those that married together after their vowes, not onely for Adulterers, but also for

<sup>r</sup> *Basil. de sanct. Spir.*

<sup>a</sup> *Tertul. de Mon. Aug. de verb. Ap.*

<sup>b</sup> *Aug. de cura pro mort.*  
<sup>c</sup> *Hier. ad Martel.*  
*Ep. 54.*

<sup>d</sup> *Epiph. in compend.*  
<sup>e</sup> *Epiph. cont. Apo. stol. Hares. 51.*  
<sup>f</sup> *Chrys. ad Theod.*  
*Hier. cont. Iov. lib. 1.*



for incestuous persons.

That *Church* held the g mingling of water with Wine in the Sacrifice of the *Eucharist*, for a thing necessary, and of divine and *Apostolicall Tradition*. She held <sup>h</sup> *Exorcismes*, *Exsufflations* and renuntiatiions, which are made in Baptisme, for sacred Ceremonies and of *Apostolicall Tradition*. She, besides *Baptism* and the *Eucharist*, held <sup>i</sup> *Confirmation*, <sup>k</sup> *Marriage*, <sup>l</sup> *Penance*, <sup>m</sup> *or auricular Confession*, <sup>n</sup> *Orders*, and *Extreme-Uction*, for true & proper *Sacraments*: which are the seven *Sacraments* which the Church of Rome now acknowledgeth. That *Church* in the Ceremonies of Baptisme used <sup>o</sup> *Oyl*, <sup>p</sup> *Salt*, <sup>q</sup> *Wax-lights*, <sup>r</sup> *Exorcismes*, the <sup>s</sup> sign of the *Crosse*, <sup>a</sup> word *Ephata*, and other things that accompany it; none of them without reason and excellent signification. She also held <sup>b</sup> *Baptisme* for infants of absolute necessity, and for this cause permitted <sup>c</sup> *Lay-men* to baptize in

g Cyp. Ca-  
cil. Ep 63.  
h Aug. de  
perc. orig.  
cap. 40.  
i Aug. cont.  
Petil lib 3.  
cap. 4.  
k Aug. de  
nupt. &  
conc. c. 17.  
l Amb. de  
parris. c. 7.  
m Leo 1.  
Epist.  
n Aug.  
cont. Parm.  
l. 2. c. 13.  
o Cyp. Epist.  
70.  
p Conc.  
Carth. 3. c. 5  
q Gr. Naz.  
de Bapt.  
r Aug. Ep.  
101.  
s Aug.  
cont. Iul.  
lib. 6. cap. 8.  
a Amb. de  
Sacra. l. 1.  
b Aug. de  
an. & ejus  
orig. l. 3. c. 15  
c Tertul. de  
Bapt.

d Basil. de  
S. Spirit.  
c. 17.  
e Epiph.  
har. 30.  
f Theod.  
hist. Eccles.  
l. 5. c. 3.  
g Concil.  
Laod c. 24.  
Conc. Carth.  
4. c. 2.

h Hieron. ad  
Damas. Ep.  
57. Concil.  
Chal. Ep. ad  
Leon.

in the danger of death. That Church used *Holy Water*, consecrated by certain words and ceremonies, and made use of it both for <sup>d</sup> Baptisme, and <sup>e</sup> against Inchantments, and to make <sup>t</sup> Exorcismes, and conjurations against evill spirits. That Church held divers degrees in the Ecclesiasticall Regiment, to wit, <sup>g</sup> Bishops, Priests, Deacons, Sub-Deacons, the Acolyte, Exorcist, Reader and the Porter; consecrated and blessed them, with divers forms and ceremonies. And in the *Episcopall Order*, acknowledged divers seats of Jurisdiction of positive right, to wit, Archbishops, Primates, Patriarchs, and <sup>h</sup> one super-eminent by divine Law, which was the Pope; without whom nothing could be decided appertaining to the *universall Church*; and the want of whose presence either by himself or his Legats, or his Confirmation, made all Councells (pretended to be universall) unlawfull.

In

In that *Church* their service was said throughout the *East* in *Greek*, and throughout the *West* as well in *Africa* as *Europe*, in *Latine*: although that in none of the *Provinces* (except in *Italy*, and in the *Cities* where the *Romane Colonies* resided) the *Latine* tongue was understood by the common people. She also observed the distinction of *Feasts*, and ordinarie daies, the distinction of *Ecclesiasticall* and *Lay* habits, the reverence of sacred vessels, the custome of *shaving* and *unction* for the collation of *Orders*, the ceremony of the *Priest* washing his hands at the *Altar* before the consecration of the *mysteries*; *pronounced* a part of the Service at the *Altar* with a low voice; made *processions* with the *Reliques* of *Martyrs*, *kissed* them, *carried* them in cloaths of silk, and vessels of gold, *took* and *esteemed* the dust from under their *Reliquaries*, accompanied

H the

i Hier. pref. in Paralip.  
k Aug. Ep. 57. de doct. Christ. l. 2. c. 13.  
k Aug. Ep. 118. & Psa 63. & 83.  
l Hier. ad Helio. Ep. 3. Theod. hist. Ec. l. 2. c. 27. m Opt. l. 1. p. 19. n Theod. hist. l. 5. c. 8. l. 6. de Din. Off. l. 1. c. 4. o Grig. Naz. de par. or. 1. p Cyrill. Hier. Cat. Mart. 5. q Concil. Laod. c. 15. r Aug. de Civit. Dei. l. 22. c. 8. s Hier. cont. Vigil. t Hier. cont. Vigil. u Hier. s. Vi.

w Greg.  
 Naz. in Jul.  
 Orat. 2.  
 x Euseb. de.  
 vita Const.  
 l. 3.  
 y Paulin.  
 Ep. 12. Basil.  
 in Martyr.  
 Earlaam.  
 & Pudent.  
 in S. Cassi-  
 an.  
 a Tert. de  
 Coron. mi-  
 lit.  
 b Cyril cōt.  
 Jul. l. 6.  
 c Hier. in  
 vit. Hil.  
 d Athan.  
 cont. Idol.  
 e Paul. Ep.  
 11.

f Tert. de  
 Praescript.  
 Iren. l. 3. c.  
 3. & l. 4.  
 c. 32.

the dead to their sepulchres with w Wax Tapers in signe of joy for the certainty of their future resurrection. The Church of those daies had the pictures of *Christ* and his *Saints*, both x out of *Churches* y and in them, and upon the very & Altars of *Martyrs*; not to adore them with God-like Worship, but by them to reverence the Souldiers and Champions of *Christ*. The faithfull then used the a sign of the *Crosse* in all their conversations, b painted it on the portall of all the houses of the faithfull, c gave their blessing to the people with their hand by the sign of the *Crosse*, d imployed it to drive away evill spirits, e proposed in *Ierusalem* the very *Crosse* to be adored on *Good-Friday*. In brief, that *Church* used either directly or proportionably, the very same Ceremonies, that the *Roman Church* useth at this day. And finally that *Church* held, f that to the *Catholike Church* only belongs the

the keeping of the *Apostolicall Traditions*, the authority of the interpretation of *Scripture*, and the decision of controversies of faith; and that out of the succession <sup>a</sup> of her *Communion*, of <sup>b</sup> her *Doctrine*, <sup>c</sup> and her *Ministry*, there was neither *Church* nor salvation. And let the indifferent Reader now judge, whether by this face we may know the *Romane*, or the *Protestant Church*.

<sup>a</sup> Cyp. de unit. Eccles.  
Conc. Car.  
4. c. 1.  
<sup>b</sup> Hier. cont. Lucif. Aug. dautil. cred. c. 8.  
<sup>c</sup> Cyp. ad Pop. Ep. 63. ad Mag. Ep. 76. Hier. ad Tit. 3.

§ 3. But because there is between two or three hundred years, from the time of the first generall Conncell, to the *Apostles*, and that some *Protestants* say, that as *Alexis* in his infancy fell from his nurses lap, whereby he became lame, and halted all his life after: So the *Church* in the most primitive times fell from the true faith, whereby she hath ever since gone awry: we will still go on in the quest of the *Roman Churches* Antiquity even to the times of the *Apostles*, alleadging some one (amongst many) of every age of the first five hundred years, (to make the proof the fuller) in confirmation of some *Roman Doctrines* that are most mainly gainsaid by

Protestants; Wherein will appear that false and vaine challenge of *Bishop Jewell*, renewed by *D. Whitaker*, who to the glorious *Martyr Campian* writes thus.

\* *Resp. ad Rat. Camp.* \* Attend *Campian*, the speech of

*Jewell* was most true and constant, when provoking you to the antiquity of the first six hundred years, he offered that if you could shew by any one cleer and plain saying, out of any one Father or Councell, he would grant you the victory: it is the offer of us all the same do we all promise, and we will all, perform it. Indeed in the first three, of the first six hundred years, the Church was almost under continuall persecution, and so the writers of those times were few, and much of that which they wrote did perish in those great ship-wracks of persecution; and the matters that they wrote of, most commonly, were of another quality than concernes our present differences, the Heresies of those daies being for the most part different from the present; and much of their writings being spent in Apologies for themselves against the Heathen. Yet all these advantages of the Protestants are too narrow to cover their designe; For in those ages (to retort the former boast of the

the *Protestants*) there is not one single proof, out of any one *Father* (rightly interpreted) for any one point of doctrine, held by *Protestants* opposite to the *Roman Catholique*; and for the *Roman Catholique* there is abundance. In the alleading whereof, I will begin at the bottom, and so go upward, in some of which testimonies there shall be intermingling the interpretation of some *Scriptures* to the same purpose, whereby I will include the testimony of *Scripture* also, as it is interpreted by these *Fathers*, who were doubtlesse better expositers than *John Calvin*, or any of his followers.

And first of the *Reall and corporall presence* of our *Saviour* in the *Holy Eucharist*, and of the *Holy Sacrifice* of the *Mass*. In the first age or hundred of years, *S. Augustine* expounding the title of the *Psalme*, in which it is written, *And he was carried in his owne hands*, saith, \* Brethren who can understand \* *Aug. Conc. I. in Ps. 33.* how this could be done in a man? for who is carried in his own hands? a man may be carried in the hands of another. How this may be understood in *David* himselfe, according to the letter, we find not; but in *Christ* we find. For



\* *Christ* was carried in his owne hands,  
 \* when commending his own body, he said,  
 \* *This is my Body*, for he carried that body  
 in his hands. Nor have the *Protestants*  
 more reason to deny this place to intend  
 the true, reall, naturall body and person of  
 our *Saviour*, because *Tertullian* saith, it is a  
 figure of his body; than the *Manichees*  
 and other *Heretiques* had to deny a reall  
 body to our *Saviour*, when he lived upon  
 earth, because the *Scripture* saith, *He took*  
*upon him the forme of a servant, and was*  
*made in the likenesse of men, Philip. 2. 7.*  
 From which place they inferred, that he  
 was not a man really and indeed, but had  
 only the forme and likenesse of a man. And  
 if they would not stand to the judgement  
 of the *Church* for the sense and meaning  
 of these words, who could convince them?  
 For they drew all other places to the sense  
 of this, and would not suffer this to yeald  
 unto them, though they were never so ma-  
 ny, or never so plaine.

In the fourth age, *S. Ambrose* saith,  
 \* Before it be consecrated it is  
 bread, but bread, but when the words  
 of consecration come, it is the  
 body of *Christ*. To conclude, heare him  
 saying, Take and eat of it all, for this is  
 my

my body : and before the words of  
 Christ, the chalice is full of wine and wa-  
 ter; when the words of *Christ* have  
 wrought there it is made blood which re-  
 deemed the people. Therefore mark in  
 how great matters the word of *Christ* is  
 potent to convert all things. Moreover  
 our very Lord *Jesus* testifieth unto us that  
 we receive his body and bloud, what  
 ought we to doubt of his fidelit y and  
 testimony. And again he *\* Lib. de iis*  
 saith, *\* Perhaps you may say, qui miseriis*  
 I see another thing, how do *initiantur.e.*  
 you affirme to me that I shall  
 receive the body of *Christ*. This yet re-  
 maines to us to prove. How great exam-  
 ples therefore do we use, to prove that it  
 is not this which nature hath formed, but  
 which benediction hath consecrated, and  
 that there is greater force of benediction  
 than of nature, because by the benediction  
 the nature it selfe is changed. *Moses* held  
 a Ro<sup>o</sup>, he cast it down, and it is made a  
 Serpent &c. which if humane benediction  
 were so powerfull that it converted na-  
 ture, what say we of the divine consecra-  
 tion it selfe, where the very words of our  
 Lord and Saviour do work.

In the third age, *S. Cyprian* tells us

plainly, if the former be not plaine enough  
 for *Transubstantiation*; that,  
 \* *Serm. de* \* That bread which the Lord  
*Cana Dom.* \* did give to his disciples, being  
*prope init.* \* changed not in shape but in  
 \* nature, by the omnipotency of the word  
 \* is made flesh; and as in the person of  
 \* *Christ* his humanity was seen, his divinity  
 \* lay hid; so in the visible Sacrament, the di-  
 \* vine essence doth infuse it selfe after an  
 \* expressible manner.

In the second age we find *S. Irenaeus*  
 \* speaking thus; \* But giving  
 \* *Lib. 4. c. 32.* \* counsell unto his disciples to  
*in fine.* \* offer unto God the first  
 \* fruits of his creatures, not as to one that  
 \* wanted, but that they might be neither  
 \* unfruitfull nor ungratefull, he took that  
 \* which is bread of the creature, and he  
 \* gave thanks, saying, *this is my body*. And  
 \* the cup in like manner, which is of that  
 \* creature, which is according to us, he con-  
 \* fesseth his blood, and taught a new obla-  
 \* tion of the new Testament, which the  
 \* Church receiving from the Apostles, of-  
 \* fers to God through all the world, to him  
 \* that maketh the first fruits of his gifts in  
 \* the new Testament nourishments to us;  
 \* of which in the twelve Prophets: *Ma-*  
*lachy*

*Isaiah* 1. 10. 11. hath thus fore-signified, I have no will to you saith the Lord Omnipotent, and I will not receive a sacrifice of your hands; for from the rising of the sun unto the going downe, my name is glorified amongst the Gentiles, and in every place incense is offered to my Name, and a pure sacrifice, because my name is great amongst the Gentiles, saith the Lord Almighty. Manifestly signifying By these words that the former people ceased to offer to God; but in every place sacrifice is offered to God, and this pure, but his name is glorified in the nations.

Now then this becometh of the Sacrifice of all *Christianity* in generall, but only of the *Priests*, (because as by the *Chapter* it doth appear) God speaks of rejecting the *Priests* of the old law and their Sacrifice, and choosing a new priesthood, whom he calls the *Levi*, *Mal.* 3. 3. by which figuratively is meant the *Priests* of the new Law, and so do the *Ministers* of *England* frequently stile themselves, the *Tribe of Levi*. Besides *Protestants* confesse that their *prayers* and best *actions* are impure and sinfully, it cannot therefore be meant of such Sacrifices, for this is a pure

\*V Wheat.

cont. Dur.

1. 8. p. 57. 2.

sacrifice and proper, which none but Priests  
 can offer, & is therefore according to the  
 exposition of S. Irenaeus, the Sacrifice of the  
 Body and blood of Christ, the purest sacri-  
 fice that can be imagined. In this age  
 also Justin Martyr saith, \*For  
 2d Apol. 2. ad we do not take those things  
 as common bread, and com-  
 mon drink, but as Jesus Christ  
 our Saviour made flesh by the  
 words of God, had both flesh and  
 blood for our Salvation, so the  
 bread and wine being made the Eu-  
 charist by the prayer of the word  
 proceeding from him, by which our  
 flesh and blood are nourished by  
 change, we are taught, that it is the flesh  
 and blood of the same Jesus Christ in-  
 carnate.  
 Lastly in the first age, S. Ignatius, Mar-  
 tyr and Disciple, of S. John the Evangelist,  
 speaking of the error of the Saturnians  
 2 Epist. ad Smyrna. saith, \*They do not admit  
 Eucharists and oblations,  
 Theodoret. Di. because they do not con-  
 fesse the Eucharist to be  
 the flesh of the Saviour, which suffered  
 for our finnes, which the Father by his  
 bounty raised. And S. Andrew the Apostle  
 saith,

saith, <sup>b</sup> 'I daily sacrifice an  
 'immaculate Lamb to the  
 'omnipotent God: which  
 'when it is truly sacrificed, and the  
 'thereof truly eaten of the people, do  
 'continue whole and alive.

b lib. pass. S. An-  
 drea, apud Su

Concerning the honour and *Invocation*  
 of *Saints*, in the fifth age S. *Augustin*  
 saith, <sup>c</sup> 'It is an injury to  
 'pray for a Martyr, to whose  
 'prayers we ought to be  
 'commended. And accord-  
 dingly he did commend himself in these  
 words, <sup>d</sup> 'Holy & immacu-  
 'late Virgin *Mary*, Mother  
 'of God, and Mother of our Lord *Jesus*  
 '*Christ*, vouchsafe to intercede for me to  
 'him whose Temple thou hast deserved  
 'to be made. Holy *Michael*, holy *Gabriel*,  
 'holy *Raphael*, holy *Quires* of *Angells* and  
 'Archangells, of *Patriarchs* and *Prophets*,  
 'of *Apostles*, *Evangelists*, *Martyrs*, *Con-*  
 'fessors, *Priests*, *Levites*, *Monks*, *Virgins*,  
 'and all the just, both by him who hath  
 'chosen you, and in whose contemplation  
 'you rejoyce, I presume to ask, that you  
 'would deign to beseech God for me a  
 'sinner, that I may deserve to be delivered  
 'from the jaw of the Devill and from e-  
 ternal

c Serm. 17. de ver-  
 bis Apost. prope-  
 nit.

d Medit. it. 40.

a *Lib. de loquutio-  
nibus in Gen. prope  
finem.*

ternall death. And again  
he saith, a *Jacob* blessing  
his Nephewes the sonnes  
of *Joseph*, among other  
things he saith, and my name shall be  
invoked in these, and the name of my Fa-  
thers. Whence it is to be noted, that not  
only hearing, but also invocation is  
sometimes said, which are not things  
pertaining unto God (only) but unto  
men.

In the fourth age we find *S. Gregory Na-  
zianzene* speaking thus to *S. Basil* the  
great b *But thou holy and*  
b *In Orat. 20. que  
est in laudem Ba-  
sili Magni.* heavenly head, I pray thee  
behold us from heaven,

and either with thy prayers  
stop the provocation of the flesh, which  
God hath given us for instruction; or  
truly perswade, that we may beare (it)  
with a valiant mind: and direct all our  
life to that which is most available;  
and after that we shall passe out of this  
life, receive us also there in thy Taberna-  
cles. And *S. Hierome* against *Vigilantium*  
saith, c *Thou saist in thy*  
c *Cont. Vigilant.* book, that while we live  
c *3. initio.* we may pray for one an-  
other, but after we shall be dead, the  
prayer



'prayer of no man is to be heard for ano-  
 'ther, especially seeing the Martyrs re-  
 'garding the revenge of their blood, shall  
 'not be able to obtain; to which he an-  
 'swers, 'If the Apostles and Martyrs being  
 'yet in the body can pray for others, when  
 'as yet they ought to be solicitors for  
 'themselves, how much more after crowns,  
 'victories and triumphs? And a little af-  
 'ter he answers to the objection of their  
 'being dead, saying, 'To conclude, the  
 'Saints are not said to be dead, but a-  
 'sleep.

In the third age *Origen* giues us this  
 example, d<sup>e</sup> I will begin to <sup>d<sup>e</sup> In xpo sui ho-  
 menti.</sup>  
 'prostrate my self on my  
 'knees, and to beseech all  
 'the Saints, - that they help me, who dare  
 'not beg of God, by reason of the abun-  
 'dance of (my) sin. O Saints of God I  
 'beseech you with tears and weeping full  
 'of griefe; that you fall down to his mer-  
 'cies for me miserable wretch; And after:  
 'woe is me, Father *Abraham* pray for me,  
 'that I be not estranged from thy bo-  
 'some, which I have greatly desired,  
 'not condignely truly, by reason of my  
 'great sin.

In the second age, *Justin Martyr* speaks  
 thus,

b *Apol. 2. ad An-* thus, d 'Moreover we doe  
*ton. Pium Imper.* 'worship and adore him (to  
*non longe ab ini-* 'wit God; ) and the Son  
*tio.* 'who came from him, and  
 'taught us these things, and the Army of  
 'others that followed, and of the good  
 'Angells assimilated, and the prophetical  
 'Spirit, reverencing in word and truth,  
 'and fairly delivering it as we are taught,  
 'to all that will learn.

And in the first age, in the *Liturgie* of  
*Ante Med.* S. *James* the lesse, we have  
 these words, e 'Let us make

'commemoration of the most holy, im-  
 'maculate, most glorious, our blessed  
 'Lady, Mother of God, and alwaies *Vir-*  
 'gin *Mary*, and of all Saints and just ones,  
 'that we may all obtain mercy by their  
 'prayers and intercessions.

S. 3. Thirdly, for the use and veneration  
 of holy *Reliques* and *Images*, and chiefly of  
 the holy *Crosse*, hear what S. *Augustine*  
 'saith in the first age, \* What  
 \* *Tract. 118. in* 'is the signe of *Christ* which  
*Joan. sine* 'all have known, but the  
 '*Crosse of Christ* which signe unless it  
 'be applied, whether to the foreheads of  
 'believers, or to the water wherewith they  
 'are regenerated, or to the oile wherewith  
 'they

they are anointed with the chrisme: or  
 to the Sacrifice wherewith they are nou-  
 rished, nothing of them is rightly per-  
 formed.

In the fourth age we shall find *Athana-  
 sius* speaking thus, and expressing the man-  
 ner of *Catholiques* worship of *Images*;

\*Let it be far from us, that  
 we Christians adore images. \* *ad Antiochum*  
*Principem.*

as Gods, as the Greeks do;  
 we declare only our affection, and the  
 care of our love towards the figure of the  
 person expressed by his image: there-  
 fore oftentimes we burne as unprofitable  
 the wood which ere while was an image,  
 if the figure be worne out. Therefore as  
*Jacob* when he was to die, adored the top  
 of *Josephs* rod, nor honouring the rod it  
 selfe, but him who held the rod; So we  
 Christians do no otherwise adore images,  
 but even as moreover when we kisse our  
 Fathers and children, we declare the de-  
 sire of our mind. Even as the Jew also did  
 adore in times past, the Tables of the  
 law, and the two golden Cherubins, and  
 certaine other Images, not worshipping  
 the nature of the stone, or gold, but  
 our Lord who commanded them to be  
 made.

7  
Homil. 8.  
in diversos  
Evangelii  
locos.

In the third age *Origin*  
saith thus: To conelude, in  
*Ezekiel* the Prophet, ch. 9.  
v. 4. when the Angell who  
was sent had slaine all, and the slaughter  
had begun from the Saints, they only are  
kept safe, whom the letter T A U, that is,  
the picture of the Crosse had signed. Let  
us reioice therefore most dear brethren,  
and let us lift up holy hands to heaven in  
the form of a Crosse: when the devils  
shall see us so armed they shall be van-  
quished. And note I pray by the way, that  
some *English Bibles* doe leave out the let-  
ter T A U, in this place of *Ezekiel*, but  
how justly. let any indifferent reader  
judge.

In the second age, heare *S. Iustin Martyr*  
speaking of the parts of dead beasts,  
thus arguing, *How is it*  
*not most absurd, to account*  
*these things cleane, by reason*  
*of the profit which is reaped of them; and*  
*that the Greeks do detest the bodies and*  
*repulencies of holy Martyrs, which have*  
*power both to defend men from the*  
*maies of the Devils, and to cure dis-*  
*eases which cannot be cured by the art*  
of the Phyitian.

In the first age, S. Ignatius speaks thus: 'For the Prince of the world rejoyceth when one shall deny the Crosse:

f *Epist. ad Phil. ante med.*

'For he knowes the confession of the Crosse to be his overthrow: For that is a trophie against his power, which when he shall see, he trembles, and hearing, he feares.

S. 6. Fourthly, concerning *Confession* and Priestly *Absolution*, in the fifth age S. *Augustine* thus exhorteth, g 'Do pe-

g *Homil. 49. ante med.*

nance such as is done in the Church. Let no man say to himself, I doe secretly, I do to God, God knowes (who pardons me) that I do in my heart. Is it therefore without cause said, what you shall loose in earth, shall be loosed in heaven? *Mat. 18. 18.* Are therefore the keyes given to the Church of God, to no purpose? Do we frustrate the Gospell of God? do we frustrate the words of Christ?

In the fourth age, S. *Basil* the great speakes thus, i 'Men ought necessarily to open sinnes to them who are intrusted with the dispensation of the mysteries of God. For truly we see, that even

i *Sacra regule brevioribus*  
188.

even those antients did follow this order in penance, after which manner it is written in the Gospell, that they did confesse their sinnes to *John*, *Mat.* 3. 6. and in the *Acts* ch. 18. v. 18. to the Apostles themselves, by whom also all were baptized.

In the third age, *S. Cyprian* beseecheth them saying, <sup>m</sup> 'Let every one confesse his fault I intreat you brethren, while as yet he that hath offended is in this life, while his confession can be admitted, while satisfaction, and remission given by the Priests, is gratefull to the Lord.

In the second age *Tertullian* speaking against mens concealing part of their sins in Confession, thus reproves them, <sup>n</sup> 'The hiding of a sin doth promise plainly a great profit of bashfulness: To wit surely, if we shall steale any thing from humane knowledge, we shall then also hide it from God. The esteem of men and the knowledge of God are they so compared? Is it better to lie hid damned, than to be openly absolved? It is a miserable thing so to come to Confession.

And in the first age *S. Clement* adviseth

seth thus, a ' If peradventure  
 ' envy or infidelity, or some a Clem. Ro. Ep.  
pist. 1  
 ' of these evils which we have  
 ' remembred above, shall privily steale in-  
 ' to any bodies hearts, he that hath a care  
 ' of his soule, let him not be ashamed to  
 ' confesse these things, to him that hath  
 ' authority, that he may be cured by him,  
 ' by the Word of God, and wholesome  
 ' Counsell, whereby he may, by sound faith  
 ' and good works avoid the pains of eter-  
 ' nall fire, and attain to the everlasting re-  
 ' wards of life.

Now concerning Purgatory and Pray-  
 er for the dead, in the first age S. *Augustine*  
 saith, b ' Neither could it be b De civit.  
Dei l. 20. c. 24.  
c l. 21. c. 13.  
 ' truly said of some *Matth. 22.*  
 ' 32. That they are not forgi-  
 ' ven neither in this life, nor in  
 ' the life to come, unlesse there were some  
 ' who though they are not forgiven in  
 ' this life, yet should be in the life to come.  
 And again, c ' There are many c Serm. 41. de  
Sanct. propo in  
Islam.  
 ' who not rightly understan-  
 ' ding this reading, are decei-  
 ' ved with false security, whilst  
 ' they believe that if they build capitall  
 ' sinnes upon the foundation, *Christ*, those  
 ' sinnes may be purged by transitory fire,  
 and



and they afterward come to life everlasting. This understanding, &c. is to be corrected, because they deceive themselves, who so flatter themselves, for with that transitory fire whereof the Apostle said, *1 Cor. 3. 15.* He shall be saved, yet so as by fire, not capitall but little sins are purged. And concerning Prayers for the dead, he saith, *d Serm. 32. de verb. Apost.* It is not to be doubted, that the dead are holpen by the prayers of the Church, and the saving Sacrifice, and by almes which are given for their soules, that God would deale more mercifully with them, than their finnes have deserved.

In the fourth age *S. Ambrose* in his interpretation of the fore-mentioned place of *S. Paul*, saith, *a* But, whereas *a Amb. in 1 Cor. 3.* *S. Paul* saith, yet *saues* by fire, he sheweth indeed that he shall be saved, but yet shall suffer the punishment of fire, that being purged by fire, he may be saved, and not be tormented for ever, as the Infidells are with everlasting fire. And *S. Hierome* saith, *b In Comment. in cap. 11. Pro-* there are some, who may be absolved, after death of lighter finnes, of which they die guilty, either being punished with

with paines, or by the prayers and alms  
of their friends, and the celebration of  
*Masses*:

In the third age we shall find *S. Cyprian*  
speaking thus, c. It is one  
thing to stay for pardon, ano- *c. Epist. 5. ad*  
ther to attain to glory; one *Anton. post.*  
thing being cast into prison, *med.*  
not to go out thence untill he do pay the  
uttermost farthing, *Mat. 5. 27.* another  
thing presently to receive the reward of  
faith and vertue: one thing being afflicted  
with long pain for sinnes, to be mended  
and purged long with fire, another thing  
to have purged all sins by suffering: to  
conclude, it is one thing to depend upon  
the sentence of the Judge in the day of  
Judgement, another thing to be present-  
ly crowned of the Lord.

In the second age, *Tertullian* in agree-  
ment with the rest, saith, d. In *d lib. de anima*  
sum, seeing we understand *cap. 58.*  
that *Prison*, which the Go-  
spell doth demonstrate, to bee places  
below; and the *last farthing* wee  
interpret every small fault, there to be  
punished by the delay of the Resurrecti-  
on; no man will doubt, but that the soul  
doth recompence something in the places  
below,

below, saving the fulnesse of the Resur-  
 rection by the flesh also. And in his book  
*cap. 3. De corona militis*, he saith, 'we  
 'make yearly oblations, for the  
*cap. 4.* 'dead. And a little after, f If you  
 'require a Law of Scripture, for  
 'these and other the like Disciplines, you  
 'shall find none. Tradition is shewed  
 'thee for the Author, custome the confir-  
 'mer, and saith the observer.

And in the first age *S. Clement* speaking  
 of *S. Peter*, reports thus of  
*g Clem. Ro.* him, g 'His daily preaching a-  
*Ep. 1. de S. Pe-* mongst other divine com-  
*oro prope fin.* mandements, was this &c. e-  
 'very one as farre as he understands and is  
 'able, to love God with all his heart, and  
 'his neighbour as himself, to relieve the  
 'poor, to cloath the naked, to visit the sick,  
 'to give drink to the thirsty, to bury the  
 'dead, and diligently to perform their fu-  
 'neralls, and to pray and give alms for  
 'them.

§.8. Concerning *Traditions* in the first  
 age, *S. Augustine* saith, h 'That  
*h Lib. 4. de* 'which the whole Church  
*bapt. con. Do-* 'doth hold, and is not institu-  
*nat. c. 24.* 'ted by Councells, but is al-  
 'waies retained, is rightly believed not to  
 be

'be delivered, but by Apostolique authori-  
 'ty. And *S. Chrysostome*, 'It is i In 1 Thes. 2.  
In 1 Thes. hom.  
 'manifest, that the Apostles 4.  
 'did not deliver all things by  
 'Epistle, but many things  
 'without writing. And as well these as  
 'those are worthy of the same credit;  
 'wherefore let us esteem the Tradition  
 'of the Church to be believed. It is a Tra-  
 'dition, seek no further.

In the fourth age, *S. Basil*  
 'speaks thus, k 'The opinions k Lib. de  
Spirit. sancto  
c. 27.  
 'which are kept and preached  
 'in the Church, we have partly  
 'out of written Doctrine, partly we have  
 'received by the Tradition of the Apo-  
 'stles, brought to us in a mystery. Both  
 'which have the same power to piety, and  
 'no man contradicted these, who hath  
 'but mean experience of Ecclesiasticall  
 'rights.

In the third age, \*we must use \**Heres. 61.*  
 'Traditions (saith *S. Epipha-*  
 '*nus*) for all things cannot be received  
 'from divine Scripture, wherefore the ho-  
 'ly Apostles have delivered some things by  
 'Tradition, even as the holy Apostle saith.  
 'As I have delivered to you, and elf-  
 'where, so I teach, and have delivered in  
 'Churches. In

In the second age, *S. Irenaeus* thus expostulateth; \* But what if the Apostles neither had left Scriptures unto us, ought we not to follow the order of Tradition, which they delivered to them, to whom they committed the Churches?

And in the first age *S. Denny*s tells us, that c those first leaders of our Priestly Office, delivered to us those chief and substantiall things, partly in writings, partly in unwritten institutions.

I could give plenty of proofs in all other particulars; But as the cluster of grapes (which was brought out of Canaan to the *Israelites*) was a testimony of the fruit the Land brought forth, *Numb. 13. 23.* So this small parcell of antiquity taken out of their great store, is proof sufficient that the most antient Church, even in all the first ages, and the Scripture it self, in the judgement of those *Fathers*, did teach the same Doctrines that the *Roman Church* now doth, and hath had a perpetual and uninterrupted succession in those Doctrines, and her *Pastors*; and is therefore the self-same Church with the *Apostles*. A thing fore-told by *Daniel*, who calls

cals it a *Kingdom* which shall never be dissolved, *Dan. 7. 14.* And in which the Maxime of wise *Gamaliel* is verified ; if this counsell or work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, *Act. 5. 38, 39.*

§ 9. But among the *Protestant Churches* I found no such thing ; neither Antiquity in their *Doctrine*, (but contrariwise their *Doctrine* condemned by Antiquity, as I have shewed before) nor yet in the bodie of their Professors. And though they alledge some places of the *Fathers* in proof of their *Doctrines*, yet they corrupt the meaning, as may easily appear to those, that divesting themselves of all interest, can and will indifferently examine the places; who shall find that they make not for them. Nor indeed can they, for my former alledged reason ; namely, that if Antiquity had understood them so, to wit, in the *Protestant* sense, some or other would either have reprov'd them for so frequently elsewhere affirming the *Roman Doctrines* (as *Protestants* confess they did, as I have shewed) or for affirming those *Protestant doctrines*, which were contradictory to them; which seeing they did not, 'tis manifest they believed no such contradictions in their writings, but understood those places w.<sup>h</sup> *Pro-*  
I                      *testants* al-

alledge as *Catholiques* now doe, as making nothing to the *Protestants* purpose. But for their *Catholique doctrines*, it is manifest that they cannot be interpreted to comply with the *Protestant Religion*; for if they could, why do the most learned *Protestants* accuse them of *Papery*? It is a

\* *De doct.*

*Christ. lib. 3.*

*cap. 25. 26.*

rule of \* *S. Augustine* in the interpretation of *Scripture*, which is also as proper for the *Fathers*, and agreeable to reason, that where there are many cleer places on the one side, and some few obscure places on the other, the obscure must give place to the cleer, and be reduced to an agreement with them in meaning; which rule if it be observed, it will easily appeare whether the *Fathers* were of the *Roman* or the *Protestant Church*.

As for the *Antiquity* of the body of the *Professors* of the *Protestant religion*, in whom the antient *Apostolicall Church* hath her resurrection, which like *Epimenides* (they say) fell asleep when she was yong, and waked not till she was old, no man knowing what was become of her in the mean while, I could not indeed find it more antient than some very old men, somewhat above sixscore yeares; old *Parre* that



that died in *England* but few years agoe, might have been grandfather to the *Religion*, or at least elder brother to the *Father* thereof *Martin Luther*, who in the year 1517. (like a prodigious Comet) began to appear, and ingendring with the devill, blasted the beauty of the *Sponse of Christ*, and filled the *Christian* world with Heresie and bloud. And in the year 1529. *Luther* and his Disciples received the name of *Protestants*, from their *Protestation* and Appeal from the decree of the *Diet of Spira*; in which title, the nation of *England* (I think) doth more triumph, than any of *Luthers* offspring.

And whereas they do pretend, some of them, to have alwaies had a Being before that time, it will fitly be examined in the next mark of the *Church*, which is, *visibility*. For the maximè of law will hold good in this case, I D E M E S T, N O N E S S E, E T N O N A P P A R E R E, it is all one, not to be, and not to appear. For the present, seeing no more of them than yet we doe; we may speak to them in the words of *Tertullian* \* QUI  
ESTIS VOS, UNDE ET \* *Tertul. de pra-*  
QUANDO VENISTIS ? *scrip. 17.*  
who are you, from whence and when came you?

for either they are as young as *Luthers Apostasie*, or else older than *Christ* and his *Apostles*, even *Jewes*, and so old, that the mark is quite worn out of their mouth.

### CHAP. XIII.

*Of visibility, the third mark of the Church;  
And of the vanity of Protestants supposition,  
that the true Church is sometimes invisible.  
That Protestant Churches have not alwaies been visible.*

§. 1. **T**he third mark we will seek the true Church by, is *Visibility*; which was foretold by the Prophet *Esay* 2. 2. & *Micah* 4. 1. *It shall come to passe in the last daies, that the mountaine of the Lords house shall be establisht in the top of the mountaines, and shall be exalted above the hills, and all nations shall flow unto it. Also Ezek. 37. 28. The nations shall know that I am the sanctifier of Israel, when my sanctification shall be in the middle of them for ever.* And *S. Augustine* resembles it, (according to the saying of our Saviour *Matth.* 5. 14.) *A city placed on a hil that cannot be hid. And he hath placed his tabernacle in the sun, Psal. 18. 6. that is in open view &c. his tabernacle*

bernacle, his Church, is placed in the Sun, not in the night, but in the day. Tom. 9. in Epist. Jo. Tract. 2. And further saith of the Church, that she hath this most certain marke, that she cannot be hid; <sup>c Cont. Petil. L. 2. c. 104.</sup> she is then known to all Nations: the sect of Donatus is unknown to many Nations, that then cannot be she.

To the children of the Church it is appointed by Christ, that for the redresse of their grievances, they tell the Church, Mat. 81. 17. which were a delusion unlesse the Church were alwaies visible: who did also forewarn us against all obscure congregations, saying, If therefore they shall say unto you, behold he is in the desert, go you not forth, behold he is in secret places, believe it not, Mat. 24. 26. Now according to these assurances, I found, that the Roman Church was alwaies and eminently visible, but the Protestant never eminent, and for the most part, not visible at all. Concerning the visibility of the Church of Rome, it is proved before, by those testimonies which shew the antiquity, & perpetuall continuance thereof, which cannot be proved but with the granting of her visibility. Nor have I found the Protestants denying it, the thing being so visible, that it leaves no place for objections. But

they think to wipe out this mark, by saying, that it is not necessary to a true *Church* to be alwaies visible: but others disliking that assertion, by reason of the absurdity thereof, do affirme, (to counterpoize the *Roman*) that the *Protestant Church* hath been alwaies visible.

§.2. And first, they that hold that the *Church* hath been invisible, and that therefore visibility is not a certain mark of the *Church*, indeavour to prove it by the example of the *Church* of the *Jewes* in the daies of *Elias*, 3 *King*. 19. 10. 18. who complained that the *Prophets* were slaine, and he only was left alive, and God answered that there were left seven thousand that had not bowed the knee to *Baal*. To which objection I found the answer of *Catholiques* very true, namely, that this complaint of *Elias* was uttered with relation to the Kingdome of *Israel* onely wherein *Elias* then was, and was persecuted by King *Ahab*; but in the Kingdome of *Judah*, the *Church* did flourish, and was sufficiently known to him, and all men under the reigns of *Asa* and *Josaphat* 3 *Kings* 22. 41. who reigned in *Judah* when *Ahab* reigned in *Israel*. As what time the number of true believers was so great

2 Chron. 17. 14, 15, 16, 17, 18, 19. that the men of war only, did amount to many hundred thousands.

And whereas M. Meade makes reply to this answer, saying, that the Church was invisible, in the Kingdome of Judah also, in the daies of Manasses because it is said, 2 Chron. 33. that Manasses set up Idolatry, committed all impiety, and caused Judah and Jerusalem to erre; I answer, that this comes short of a proof; for though the Kings example in all cases, though never so bad, have a mighty influence on the people, yet this proves not but that the Kingdome, or an eminent part, or at least a visible part both of Priests and people, was still untainted; even as it was in the daies of the persecution of Antiochus against the Jewes, who set up the Abomination of desolation, the Idoll of Olympick Jupiter, in the Temple, and compelled men to worship it. Besides, if it were as he would have it, the case is much different between a very short time of the invisibility of the Church of the Jewes, (for we read in the same Chapter, that Manasses quickly repented, and amended all) and the invisibility of the Protestant Church, which by their own confessions was above

a thousand years. Also the comparison between the *Church* of the *Jewes* and *Christians* is not equall: the *New Testament* being established in *better promises*, Heb. 8.6. and therefore that may be incident to the one, which is not to the other. Moreover if there had been this totall eclipse, it had relation but to the Nation of the *Jewes* only, besides which were many other faithfull people, in all ages, as appears by the examples of *Melchizedek*, *Job*, &c. in the *Old Testament*; and in the *New* of *Cornelius*, and the *Eunuch* to the *Queen of Candace*, amongst which the *Church* might be visible, though amongst the *Jewes* invisible.

§ 3. Others I have heard say, that by *Catholikes* own confession, in the daies of *Antichrist*, the *Church* shall be invisible; But I never have read any *Catholique* that said so, yet on the contrary, I have found *Protestants* affirm a the *visibility* of the *Church*, and that universally even all the daies of *Antichrist*, which makes against themselves if they account the *Pope Antichrist*, (as most of them do) and themselves the *Church*. Yet *Doctor White*, contra-

a Bullinger in  
Apoc. 20.  
Fulk against  
Rhē. in Thef.  
2. sect. 5.

ry to his brethren, faith, that  
 b in time of persecution, the  
 true Church may be reputed an  
 impious Sect by the multitude,  
 and so not be known by the notion of true and  
 holy, nor can her truth be discerned by sense  
 and common reason. To which I answer:  
 that as there are four properties of Church-  
 doctrine, so there are foure notions of the  
 Church. The first is to bee Mistresse of  
 saving truth; and according to this no-  
 tion, the Church is invisible to the na-  
 turall understanding both of men and  
 Angells; for God only and his Blessed  
 see our Religion to be the truth. The se-  
 cond is to be Mistresse of Doctrine truly  
 revealed by secret inspiration: according  
 to this notion (ordinarily speaking) the  
 Church is invisible to almost all men that  
 are, or ever were, the Apostles and Prophets  
 only excepted. The third, to be Mistresse  
 of the Doctrine which Christ and his A-  
 postles by their preaching and miracles  
 planted in the world: according to this no-  
 tion, the Church was visible to the first and  
 Primitive times, but now is not. The fourth  
 is to be Mistresse of Catholique doctrine; that  
 is, of Doctrine delivered & received by full  
 Tradition and profession, all the adver-

b F. VVhites  
 Reply, p. 61. line  
 25. & 26.



series thereof (that are under the title of *Christian*) being divided amongst themselves, and notorious changers; and according to this notion the *Church* is ever visible and sensible to all men, even to her enemies. Otherwise there is no ordinary means left for men to know what the *Apostles* taught, nor consequently what God by inspiration revealed to them. And if she and the light of truth she carries with her, should be hidden and lost, we must begin again anew, from a second fountain of immediate revelation from God, and build upon the new planting thereof with Miracles in the world, by some new *Apostles*. And if this be absurd; then there must ever be in the world a *Church* visible, whose *Traditions* are famously *Catholicque*, and consequently shewing themselves to be the *Apostles*, to all men that will not be obstinate.

And that the *Church* shall be universally visible even in the daies of *Antichrist*, may be gathered out of the *Scripture*, *Rev.* 20.8. For she shall then be every where persecuted, which could not be, unlesse she were visible, and conspicuous even to the wicked. And even during the first 300. years after *Christ*, wherein the *Church* in-  
dured

dured incomparably more universall and raging persecutions than ever were, yet the <sup>a</sup> *Century-writers*, and <sup>a</sup> *Magd.cent.* sundry others do take certain <sup>1, 2, 3. Fulke</sup> and particular notice of the <sup>cont. Stapleton</sup> *Catholique Bishops and Pastors*, <sup>de success. Escl.</sup> by name, in those very ages; <sup>p. 246.</sup> of their administration of the *Word* and *Sacraments*, and their open impugning of *Heresies*. And surely our Lord himself had been (which is blasphemy to think of him, who is the eternall wisdom of the Father) the most imprudent of all Law-makers, to have a Law so obscure, and exposed to so many suppositions, depravations, and false expositions, whereto the malice of the *Heretiques* of all ages hath subjected it, without leaving a depository to keep it, and a judge to interpret it, or to leave it to such a keeper, and such a judge as should be invisible.

§. 4. Other *Protestants* I have observed, who though they confesse the invisibility of their *Church*, yet professe the being thereof, and assigne the place for it, to be in the *Roman Church*, mixed like a great deal of ore with a very little pure gold, so that it was not discernable. But this assignation of their *Church* seemed to me very unreasonable.

reasonable ; for either those *Protestants* did professe their owne faith, or they did not ; if they did, then doubtlesse they were visible, and the *Roman Church* would soon have taken notice of them, as she did in all ages of such ( though it were but one man ) that differed from her. If they did not make profession of their faith, what wretched sonnes of fear were they, that to preserve their temporall security durst not publicquely avow their own *Religion*; but comply in all things with a *Religion* ( in their opinion ) false and impious, and dissemblingly do all the externall acts thereof, and this, all their lives, for many generations successively.

This was not the part of a true Church, or of any true member thereof ; who will surely die, rather than deny his *Saviour*; as he doth, who believing himselfe to be of the true *Religion*, makes profession of that which he deemes to be false. Nor did they fulfill the Prophecie of *Esay* concerning the true Church; which saith, *I have set watchmen upon thy walls, which shall never hold their peace day nor night, Esay 62. 6.* But *Doctor Field* hath a new fancy of his owne, which I never observed in any but *himselfe*, who saith to this purpose, that  
before

before the separation of the *Protestants* from the *Church of Rome*, the *Church of Rome* it selfe was the *Protestant Church*, and that the *Papists* were but a faction of the *Court of Rome*; an assertion so grossly false, that all the world is a witness against it, yea even (I think) all other *Protestants* themselves, and needs no confutation.

§. 5. Others taking all these *Pleas* for insufficient, do affirm that their *Church* was in being, and in sight also in all ages, but that through the injury of later times no testimony thereof is now remaining, but that all their records through the violence of the *Pope* and his Clergie, have been utterly suppressed: Of which vaine conceipt there is no proof at all; and if the assertion without proof will serve their turne, it may serve also for any other *Religion, Christian, or not Christian*, who if they please, may say the same thing, but are never like to be believed by any man of common understanding. Besides it thwarteth all experience, as appears by the example of *Husse* and *Wickliffe* whose writings are yet extant, of *Charlemaines* pretended Book against *Images*, and *Bertrams* concerning the *Sacrament*. Also by the decrees of *Catholique Councils*, and the

the large writings of *Catholique Doctors*, reciting and condemning all opinions contrary to the *Roman faith*. Lastly by the *Ecclesiasticall Historiographers* of every age, who make this the argument of their writings; yea even from them, the

*Cent. Madg.*  
*Osiand. Ep. Il-*  
*lyricus Catal.*

*Whitak. cont.*

*Duraum pag.*

276 & 469.

*Protestant\* Centurists* of *Magdeburg*, and others, do recite the opinions mentioned and condemned in every age by the *Church of Rome*; of which some were the very same, that have since been revived by *Protestants*; So that the *Church of Rome* hath been so far from extinguishing their records; that she hath been the chief recorder of them and their doctrines.

§. 6. The last and most valiant attempt of *Protestants*, is to affirme that as the *Church* must be allwaies visible, so theirs hath been in persons distinct from the *Roman Church*; and thereby invite us to \*

\* *A Protestants*  
*book so entitled.*

look beyond *Luther*. Which barren endeavour of theirs hath been like *Peters* fishing all night, and catching nothing. For they whom the *Protestants* claime for their predecessors, were neither of their *Religion*, nor yet allwaies visible; there

there happening huge gaps betwixt them nor can the *Protestants* by any art or industry bring both ends together. First they were not of the same *Religion*; for to be of the same *Religion* or *Church* with another imports an agreement in all points of faith; for the truth of doctrine being of the essence of the *Church*, whosoever erres in any little thereof, he ceaseth to participate of the soule of the *Church*, which is the *Spirit of truth*, and is but a dead member, one equivocally and in name, but not in truth. We see that the *Arrians*, *Macedonians*, and many other *Heretiques*, were accounted, (and are so by many *Protestants*) not of the *Catholic Church*, for one single error against faith: now the *Protestants* disagreeing in many points, not only from one another at this present, but from all that went before them, and that in points which they believe to be revealed in the *Scripture*, their only rule; are neither one *Church* amongst themselves at this present, nor any one of them one, with any society that hath gone before.

In particular, the *Grecians* whom they court to their faction, are no *Protestants*; for they hold damnable errors in the judgment

ment of *Protestants*; to wit; *Invocation of Saints*; *Adoration of Images*; *Transubstantiation*; *Communion* in one kind for the sick, with many others. So that *Protestants* are in great penury of professors of their Religion before *Luther*, that are forced to call the *Grecians* in, as *Protestants* in essence; for they may even as well name the *Pope* himselfe. As for *John Husse* and his followers, who brake out about the year 1400. and are claimed to be Predecessors in the *Protestant Religion*, it is certaine that they were no *Protestants*, but held such Doctrines that if they

ap. 216.

bp. 209.

cp. 217.

art. 7, 8.

d *Luther* in

Collog. Ger.

e de Missa.

e *Wiclervs*

de blasphem.

ma c. 17.

f *Idem* de

Eucharist.

e. 9.

g *Idem* in

Ser. de as-

sumpt. Ma-

ria.

were now in *England*, they should suffer as *Papists*. For they held a seven Sacraments, b *Transubstantiation*, c the *Popes* primacy, and the d *Masse* it self, as *Fox* in his *Acts and Monuments* acknowledgeth.

No greater title have they to *Wickliffe*, who appeared about the year 1370. in whom some *Protestants* say their visibility was maintained; for he did visibly maintain Popery, as e holy water; the f worship of Reliques, and Images; the g intercession of

shp.



the *Blessed Virgin Mary*; <sup>h</sup> the *Rites and ceremonies of the Masse*, all the <sup>i</sup> 7. *Sacraments*, with all the points of *Catholique doctrine* now in question. Moreover he held errors in the condemnation wherof both *Catholiques* and *Protestants* do agree, as that <sup>k</sup> if a *Bishop* or *Priest* be in mortall sinne, he doth not order, consecrate, or baptize. <sup>l</sup> That *Ecclesiasticall Ministers* should not have temporall possessions. He <sup>m</sup> condemned lawfull oathes with the *Anabaptists*, and held many other pernicious doctrines. Let any man then judge whether this man and his followers were *Protestants* or no.

Then they ascend higher, and claim on *Waldo* a merchant of *Lions*, who brake out of the Sheepfold about the year 1220. with his followers, as men in whom the *Protestant Church* was visible; But these men were no more of kin to them, than the former: For they held the <sup>n</sup> *reall presence* in the *B. Sacrament*, for wch they are reprov'd by *Calvin*, who therefore understood.

*h* Idem de  
apostofia  
c. 18.  
*i* Idem in  
postil sup. c.  
15. Marci.

*k* Acts &  
Mon. p. 96.  
a. art. 4.

*l* Idem p. 96  
fine.

*m* Osand.  
Epit. hist.  
Ecc. p. 459  
art. 43.

*n* In Ep.  
244. p. 450.

understood them in the *Catholique* sense, not in the *Protestant*. And the most essentiall Doctrine of the *Waldenses* was their

\* *Illirius*  
*Catolog.*  
*Test.p.*  
 1498.

extolling of the merit of \* *voluntary poverty*, affirming all Ministers to be damned that had rents and possessions, and that the Church perished under Pope *Silvester*, and the Emperour *Constantine*, through the poyson of temporall goods, which Clergy-men began then to enjoy (as they said) against the Law of God. Surely *Protestants* do not account this an Article of their faith.

Moreover the *Waldenses* held  
 \* *Idem Ca.* \* these *Anabaptist* Errors:  
*tol Test.p.* That children are not to be bap-  
 1502. tized; That there is no difference

betweene a Bishop and a Priest; a Priest and a Lay-man; That the Apostles were Lay-men; and that every Lay-man that is vertuous is a Priest, may preach and administer Sacraments; That a woman pronouncing the words of consecration in the vulgar tongue doth consecrate, yea transubstantiate bread into the body of Christ; That it is a mortall sin to swear in any case; That Magistrates being in mortall sin do lose in their office, and no man is to obey them: with many

many other absurdities too tedious to be recited.

The like may be said of the *Albigenses*; and also of *Beringarius*, who broached his Heresie about the yeare 1048. who was a *Protestant* but onely in the point against *Transubstantiation*, which he also recanted, and died a *Catholique*. And what do any of these, or all these together availe the *Protestants*? every one of them extending but to some part of time between this and the *Primitive Church*, and is also but the example of some one or other private man, in whom the revolt first began, who was first a *Catholike*, and beginning afterwards to hold some one or few points of the *Protestant faith*, continued in all other matters of controversie a *Catholique*.

By all which it appeares, that none of these were *Protestants*, and that therefore in them the visibility of the *Protestant Church* is not maintained: And that if it were, yet seeing they lived at severall times, ununited by a line of time one to another, (but jumping over severall ages, against the Law of nature, which *non facit saltum*) and that therefore in the between-spaces, there was an invisibility of the *Protestant Church*; the main question of their  
Churches

Churches perpetuall visibility is yet unsatisfied: Especially when we consider that for about a thousand yeares, which was the time betwixt *Beringarius* and the *Apostles*, the *Protestants* pretend to no predecessors. As for the most *Primitive Fathers*, whom they affirm to maintain the *Protestant Doctrine*, I have in brief shewed it to be false already, and they that will search shall more largely find it so. Also they all died members of the *Roman Church*. So that the *Protestants* have not in them (to wit the *Fathers*) a *visible Church*, distinct from the *Roman*, nor was the *Roman* theirs. From whence it is manifest, that there is not any one *Protestant Church* in the world, that can shew her visibility in any Kingdome, city, poor countrey village, or particular person from the *Apostles* time to *Luther*; the truth wherof *M. Wotton* is not ashamed to confesse, where he saith (in his answer to a *Popish Pamphlet* p. 11.) You will say, shew us where the faith & religion you professe were held? Nay prove you they were held no where, &c. and what if it could not be shewed? yet we know by the *Articles of our Creed*, that there hath been alwaies a *Church*, in which we say, this Religion we now professe must of necessity be held, & with us it is no inconvenience to have

have the true Church hid. This stands you upon to disprove, which when you attempt to do by any particular records, you shal have particular answer. Than which saying, what more ridiculous? To presume that their Church was alwaies visible (in the land of Utopia sure, where no man ever saw it) because it is the true Church, whereas they should prove it the true Church, because it hath been alwaies visible; the knowledge of her visibility being much more easie than of her truth, which is the main thing in controversie. And to require of *Catholiques* proof, that they were not visible, by particular records, is extreme foolish; records being memorialls of things that were, not of things that were not.

§.7. All which considerations, shaking the confidence of many *Protestants* in the visibility of their Church before *Luther*, after they have thus fluttered up and down, finding (like the Dove out of the Arke) no rest for the sole of their foot, they at last fly to the *Scriptures*, & think to pearch upon that; under whose obscurity, and their corruption of them, while they will admit none to interpret them but themselves, they frame what sense they please, as any bodie els may do, & with great confidence, but little judgement (as all *Heretikes* do)

assure

assure themselves thereof. But if they will allow the *Fathers* for good interpreters, as none but those that are puffed up with the Spirit of Pride, will refuse to do; then we find (as I shewed before) that even *Christ* and his *Apostles* were of the *Roman*, not the *Protestant Religion*, and the first Founders and publishers thereof.

But *Doctor White* (in his *Reply*. p. 105.) concludes thus, that this notwithstanding if *Protestants* be able to demonstrate by *Scripture*, that they maintaine the same faith and religion which the *Apostles* taught, this alone is sufficient to prove them to be the true *Church*. But they that cannot by the marks of the *Church* set downe in *Scripture*, cleere themselves to be the true *Church*, do most fondly appeale to *Scripture* to shew the truth of their particular points. For what more vaine, than to appeale from *Scripture*, setting things down cleerly, unto *Scripture*, teaching matters obscurely, or not so cleerly? Now no particular point of doctrine, is in holy *Scripture* so manifestly set down, as is the *Church* and the marks whereby we may know her. No matters about which the *Scripture* is more copious and perspicuous than about the visibility, perpetuity, amplitude

plitude the Church was to enjoy ; so that as S. Augustine saith, the Scriptures are more cleer about the Church, than even about Christ, in Psal. 30. Conc. 2. and (*De unitat. Eccles. c. 5.*) that the Scripture in this point is so cleer, that by no shift of false interpretation it can be avoided, the impudence of any fore-head that will stand against this evidence, is confounded. <sup>a</sup> That it is a prodigious blindness not to see which is the true Church. For <sup>b</sup> God would have his Church to be described in Scripture without any ambiguity, as clear as the beams of the Sun, that the controversie about the true Church being cleerly decided, when questions about particular Doctrines that are obscure, arise; we may fly to her, and rest in her judgement; and that this *visibility* is a manifest sign whereby even the rude and ignorant may discern the true Church from the false. What vanity then is it for Protestants, not being able to clear by Scripture the clearest of all points, to appeal to her for the clearing of other points, by lesse evident places?

<sup>a</sup> Tract. 1. in

1. Ep. Ioan.

<sup>b</sup> Aug. l. 1.

cont. Crescon.

c. 33. & l. 13.

cont. Faust.

cap. 13.



## CHAP. XIV.

*Of the fourth mark of the true Church (viz.) a lawfull succession and ordinary vocation and mission of Pastors; And that it is ridiculous to affirme, that Catholiques and Protestants are the same Church.*

§. 1. **A** Fourth mark of the Church is personall succession of Pastors, and their mission by ordinary callings; which is alwaies to be found in the true Church, as is forerold by the Prophet Esay, ch. 59. v. 2. *My spirit which is upon thee, and the words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth for ever.* And the Apostle saith of our Saviour, Ephes. 4. 11. 12. that he appointed Pastors and Teachers in the Church, to the consummation of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all meet in the unity of the faith. And this charge is not to be undertaken by usurpation, but by lawfull calling and mission; as the Apostle saith, Heb. 5. 4. *No man takes to himselfe this honour, vnt he that is called*

called of God, as Aaron was, to wit visibly, and by peculiar consecration. And againe, How shall they preach except they be sent? Rom. 10. 15. And our Saviour saith, who so entreteth not by the doore into the sheepsfold, but climeth another way, is a thief, John 10. 1. And God in the old Testament reproveth those that went without mission, saying, I have not sent these Prophets, yet they ran, Jeremy 23. 21. I have not sent them, saith the Lord, yet they prophesie falsely in my name, Jer. 27. 15. And this is a note of the Church so pertinent, that S. Augustine (Lib. cont. Epist. Fundament. c. 4.) saith, the succession of Priests, from the very Seat of Peter the Apostle, to whom the Lord committed his sheepe to be fed, even to the present Bishoprick, doth hold me in the Church. And Optatus Milevitanus reckons all the Roman Bishops from S. Peter to Symon, who then was Pope, sheweth that the Church was not then with the Donatists, who by like succession could not ascend up to the Apostles; and then (Lib. 2, cont. Parmenianum) he addes, Shew you the originall of your claime, who challenge the holy Church to yourselves.

Now that this mark is found upon the Church of Rome, I know no man that

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denies.

denies. But the *Bishops* (where they are) and *Ministers* of *Protestant Churches*, cannot thus derive themselves from the *Apostles*. The *Roman Church* indeed made *Luther Priest*, and gave him *Commission* to preach her *Doctrine*, but to preach against her *Religion*, who gave him order? That *Commission* (seeing he had it not from any *Church*) he had either from himself, minting a *Religion* out of his owne braine, coloured with abused *Scripture*, which he then proudly pretended to know better than all the *Christian* world beside; or from the *Devill*, with whom he conferred, and to whose arguments he yeilded, as himself confesseth.

Also the succession of the *English Bishops* and *Ministers* was interrupted upon their pretended *Reformation*; the lawfull *Bishops* being turned out, and others preferred to their place, by the temporall authority of the *Kingdome* in chief; which had no power to choose or consecrate *Bishops*, and ordain *Priests*. Or if they were at first consecrated by lawful *Bishops* of the *Church of Rome*, as for their credit they pretend, yet they had not thereby *Commission* to preach their new *Doctrine* differing from the

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the *Church of Rome*, nor howsoever is their succession lawfull; for in a lawfull succession, it is required that the former *Bishops* be dead, or lawfully deposed; but these conditions were not observed in *England*, the *Catholique Bishops* being violently cast out, by the Authority of *Q. Elizabeth*, assuming to her self the title of head of the *Church*, a thing never arrogated by any temporall Prince of the world, untill her Father King *Henry* the eight gave the example.

But it is worth the observation, that the *Bishops* and *Ministers* of *England*, to maintain the lawfulness of their succession, do affirm, that they were consecrated by *Catholique Bishops*, their predecessors, which while they do not prove, it shewes the interruption of their succession, and while they affirm, it shewes that they believe their succession and calling insufficient, unlessse they derive it from the *Church of Rome*; thereby acknowledging the *Church of Rome* the true *Church*, which they in their Doctrine and dependence have forsaken; and there can be no reason to forsake the true *Church* upon what pretence soever. For the errors of the *Church of Rome* are but supposed, and their Reformation

mation, neither is but supposed, they being infallibly sure of nothing, since they hold their *Church* may erre, and so for ought ought they certainly know, it did, in accus- and forsaking the *Church of Rome*, and in their own imaginary amendment, and instead of *Christ* have chosen *Barrabas*. And what can be more inconsiderate, than to forsake the true *Church* (by their own confession) upon pretences, of whose truth they are (by their own confession also) uncertain. For he that confesseth he may erre, in that wherein he may erre (being an object of the understanding, not of the sense) cannot be sure that he doth not erre. And so they are altogether at a losse, and a ground, not infallibly, no nor prudently sure of the least tittle they affirm. They cannot be infallibly sure, because they may erre, as themselves confesse; they cannot be prudently sure, seeing there is a hundred voyces and judgements of men for the *Roman Church*, to one for any *Protestant Church*: They had therefore done much more wisely, to have followed the admonition of *S. Paul* to *Timothy*, *DEPOSITUM CUSTODI*, keep that which is committed to thy charge, *1 Tim. 6. 20.* and what is that, saith *Vincentius Lirinensis*?

fis? He answereth, (*Comomnit. advers. her.*  
*c. 27.*) 'It is that which thou art trusted  
 'with, not that which is found out by thee:  
 'that which thou hast received, not which  
 'thou hast devised: a thing not of wit,  
 '(that is of thine own fancy) but of learn-  
 'ing, (that is, which thou hast learnt :) not  
 'of private usurpation, but of publique  
 'Tradition: a thing brought to thee, not  
 'brought forth by thee; wherein thou  
 'oughtest to be, not the Author, but the  
 'keeper; not a Master, but a Scholler; not  
 'a leader, but a follower.

§. 2. As for their assertion, who say, that  
*Roman Catholiques* and *Protestants* are all  
 one *Church*, it is both false & foolish. False  
 it is, because the differing in any one point  
 of faith proposed by the *Church*, makes  
 one party not to be of the true *Church*; &  
 it is certain, that the *Church* of *Rome* and  
*England* differ in many. Doth not the  
*Church* of *England* account the four grand  
*Heretiques*, who were condemned in the  
 first four *Generall Councils*, to be out of  
 the *Church*, and not one with her that con-  
 demned them? and they held each of them  
 but some one, or very few points different  
 from the *Church* of *Rome*. So that either  
 they must confesse themselves also, not to



be one with the *Roman Church*, or else that all *Hretiques* are of it, which is absurd; and contrarie to the mind of *d De fide & Symbolo. c. 10.* d *S. Augustine*, who saith, that neither *Heretiques* nor *Schismatiques* are of the *Church*.

If *Protestants* say, that they that were condemned in those *Councells* did indeed hold Heresies, and so were not the *Church*, but their own are truths and amendments of the Doctrine of the *Church*; I answer, so did those *Heretiques* also say, yea and prove it by *Scriptures* and *Fathers*, in their own sense, and did believe their Doctrines to be the pure Word of God, as confidently as any *Protestants* in the world do theirs; who cannot say more for themselves than they did, and they were (some of them) as numerous and as learned, as *Protestants* are; nor was there more authority against them than against the *Protestants*; which is, The *Catholique Roman Church*, guided by the *Spirit of God*, and the Word of God written & unwritten. Moreover they were the parties accused, so are the *Protestants*, it is not fit therefore that they should be the Judges.

If they say, that they also accuse the *Church of Rome* of errors, and therefore

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it is not fit that she should be Judge; I answer, some body must, if ever we will have an end of controversie, and then whether the whole society of *Christians*, or some one or few men, (for so all *Heresies* began, and so did the *Protestant Religion* in one *Luther*) let any indifferent man judge. Moreover, God hath made the Church the Judge, saying, *tell the Church*, and that is the *Church of Rome*, as those *Protestants* must grant, who say, they are one with it, and that it was the *Church*, when they revolted from her.

And to consider the matter, according to reason, seen in the practise of all societies and bodies, whether Ecclesiasticall or Civill; if any one or few members break the law and rule of the whole, who shall judge whether it be well or ill done? Surely either the head, or the head and whole representative body together. And this was the proceeding against *Luther* and the *Protestants* in a *Generall Councell*, by which they were condemned, and cast out of the *Church*. Which judgement if it be not sufficient; but that the condemned party (justifying himself by his own bare affirmation, or interpretation of the Law, according to his own particular fancy, con-

trary to the whole body, whereof he is or was a member ) may be admitted, what *Heretique* or *Rebell* will ever be found guilty? or will not in despite of all mankind, be accounted a true *Christian*, and to yall subject, and the soundest member of the whole body? Secondly, it is both poore, and absurd for *Protestants* to seeke for shelter and countenance, under that *Church* which they have abandoned, disgraced, and cruelly wounded, ( though to their owne destruction ; ) thereby also abusively perswading many people to keep still in the *Protestant Church*, while they think they are of the *Roman*, they being ( as their new *Masters* teach them ) both but one *Church*.

§. 3. But *Catholiques*, whose consent it is very fit should be taken in this matter, acknowledge no such union of *Churches*, betwixt themselves and *Protestants*; for *Catholiques* doe not allow their Ordination, and Consecration of *Bishops*, and *Priests* for good, which appeares, in that if a *Priest* of the *Roman Church* revolt to the *Protestant* party, he is allowed by them to be a lawfull *Priest*, but not so if a *Protestant Minister* returne to the *Roman Church*. Also some *Protestants* grant, that

*Roman*

*Roman Catholiques* may be saved in their Religion, but *Catholiques* doe not grant the like to *Protestants*; which they would doe surely, if they thought they were all one Church. Besides, the denying to communicate with each other, is a proof, that, in the opinion of both, they are not all one Church.

And whereas *Protestants* magnifie their own charity, in this kind conceit of theirs, and accuse *Catholiques* of the want thereof, it is very idle; for the controversie about the meanes of salvation, and the Church wherein it is to be had, is not to be determined by the judgement of charity, but of discretion. *Catholiques* judge no particular man to be damned, because they know not the operations of God upon his soule in his latest minutes; but they judge that all men out of the *Roman Catholique Church* are out of the road of salvation, because they are assured thereof by the word of God. And if to grant the possibility of salvation to others, be such a testimony of charity, as they conceive; then surely *Origen* was of all men most charitable, who held that at the last, even the devils themselves should be saved, and yet I find no man agreeing with him in this charitable:

ritable opinion. But the truth is, ( as I conceive ) that *Protestants* are thus kind to *Catholiques* for their own ends ; which are, to provoke *Catholiques* to shew the same favour to them, that so they may have the better security in their way, by the concurrent opinions of others : and also for feare, lest by denying salvation to the *Church of Rome*, they cut off the hope thereof from themselves, who acknowledge no lawfull ministry, by consequence no *Church*, and by consequence no salvation, but that which they derive from the *Church of Rome*. Which seeing they do indeed want, they are neither united with her, nor can justly hope for salvation without her.

### CHAP. XV.

*Of the fifth Mark of the true Church ( viz. )*  
 Unity in doctrine ; *And of horrible*  
*dissentions among Protestants.*

S. I. **A** Fifth Mark of the Church is unity in doctrine : of which it is said by S. Paul, *I beseech you that all speak one thing, be ye knit together in one mind, and one judgement ;* 1. Cor. I. 10. *endeavouring to keep the unity of the Spirit in the bond*

*bond of peace, Ephes. 4.3. Continue in one Spirit and one mind, Philip. 1. 27. of one accord and one judgement, Philip 2. 2. Thus in the first times were the multitude of them that believed of one heart and one soule, Acts 4. 32. Thus our Saviour prayeth (and no doubt was heard) that they may be one: John 17. 11. and the effect of that prayer, we see in the Church of Rome, and no where else. Thus also the Holy Ghost describes the Church of Christ, saying, my dove is one, Cant. 6. 8. And the want of this unity is so improper to God, that he is therefore termed, the God, not of dissention, but of peace, 1 Cor. 14. 33. And it is such an assured meanes to shorten continuance, that the Scripture saith, if you bite and devoure one another, take heed that you be not consumed one of another, Galat. 5. 15. and that a kingdom divided against it self shall perish, Luc. 11. 17. And by the want of this mark of unity, did the antient Fathers discover the Heretiques of their times. S. Crisostome saith, (Op. imperfect. in Math. Hom. 20.) 'All infidells that are under the devill, are 'not united nor hold the same things, but 'are dispersed by divers opinions; one 'saith so, and another so, &c. in the same 'manner are the falshoods of Heretiques, who*

who never hold the same things, but have so many opinions, as there are persons. To the same purpose speakes *Irenaeus*, *Tertullian*, and others, (*Iren. l. 1. c. 5. Tertull. de praesc. advers. her. 42.*)

And this unity I found apparently in the *Church of Rome*; and the contrary as apparent amongst *Protestants*. Thus the ancient writers do wonderfully agree in all matters of faith; so also do all the decrees of all lawfull *Councils* and *Popes*; though they were men living in severall ages, in severall countries, and wrote in severall languages: And now also all *Catholiques* in the world, howsoever otherwise divided by country, language, particular interest, civill dissensions, or war, yet agree exactly in all points of faith. And this because they have a certaine compasse to steere by, to wit the *generall Tradition* of the *Church*, and the decrees of *Generall Councils*, who they have reason to believe, doe preserve that which was delivered by the *Apostles*; and if any doubt arise about the sense of *Scripture*, are better able to interpret it than any other persons; to which therefore they doe modestly and wisely submit their judgments. But no such agreement was ever found.

found, or ever can bee found amongst *Protestants*, or any sort of *Here-tiques*. *S. Irenaeus* (*lib. 1. cap. 21.*) saith of *Simon Magus* his *Heretic*, that it was divided into severall sects. *S. Augustine* of the *Donatists*, (*lib. 1. de Bapt. c. 6.*) that in his time it was cut into small threds. And particularly the same is happened to *Protestants*, who soon after their separation from the Church of *Rome*, were divided amongst themselves, and have ever since so continued, multiplying daily in their divisions; insomuch that even in the one Kingdome of *England*, and even in the one City of *London*, there are very many: And in many particular houses there are some different Sects of Religion, each pretending to be the true *Protestant*, and denying that title to the other.

Nor is there any meanes to reconcile their differences, but they are rather likely to grow more, and greater, as wee see at this day. For no Sect will acknowledge another its superiour in matter of Religion, nor stand to its judgment, except it be by force; no not any one particular person thinks himself obliged to submit to the whole world; therefore they

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use to say, *that they will not pin their faith upon another mans sleeve;* but all pretend to be guided by the Word of God, which each one will interpret for himselfe, and accuse all others of error so far as they dissent from him. And though Sects and Heresies do first arise out of the *Catholique Church*, as the *Apostle* saith, *There must be Heresies;* 1 Cor. 11. 19. yet the *Church* doth not lose her unity hereby; because she having a certain Touch-stone whereby to try them, namely, the judgement of the *Church*; if they will not submit to that, they are excommunicated, and by judicall sentence cut off from that body, from which they first cut themselves by mis-belief; as the *Apostle* saith, *an hereticall man after the first and second admonition avoid,* Tit. 3. 10. whereby they preserve the rest of the body intire, and at unity within it self. So that the Heresies do not arise from the Doctrine of the Church, but from the malice of the Devill.

But amongst *Protestants* the liberty of reading and interpreting *Scripture*, and the examining and judging the *Preachers Doctrine* thereby, being given to every silly c*True difference,* soul, (as *Doctor Bilson* saith, part. 2. p. 353. 'The people (are) discerners and.

and judges of that which is taught, as with good reason they ought; for it was upon this ground that they first separated from the *Church of Rome*, undertaking to be judges of her Doctrine; and if the present Clergie should not continue this liberty to the people against themselves, who are no more infallible than the other, nor can pretend to it; they would play very foule play with the people, and (instead of giving them liberty of conscience, which they promised, only translate them from one Tyrant over their consciences (so they called the *Church of Rome*) to another the *Church of England*) there must needs arise varieties of Sects in Religion, according to the various conceipt and apprehension of people, even out of the very nature of this their Doctrine, which is the ground-work for all the rest; and is the most exercised in those who are most conversant in the reading of *Scriptures*, to wit, the *Puritans* and *Sectaries*.

And in the many differences that are amongst them, they call no *Generall Councils*, nor indeed can they, by way of authority, no Sect acknowledging it self subject to anothers Jurisdiction, if it be under another temporall Governour; but

but constitutes a *Church* by it selfe absolute, and independent. And in the variety of Sects in any one Kingdome or Government, neither party believing it self justly subject to another in matter of conscience; But supposing themselves alwayes in the truth, they think they are bound to maintain that truth, with the hazzard of their lives, and to oppose their lawfull *Soveraignes* in the defence thereof; and whensoever they have power they put it in execution, and turn *Rebells* for Gods sake; As we see many have done heretofore, and the English are (many of them) now in the accursed act. Nor can the men, under whose conduct the people do this, hope for more calme obedience from them, longer than by force they are subdued to it, unlesse they give them that in possession, which now they have in hope, and for which they have all been united in their service, to wit, *Liberty of Conscience* to every particular person, to be of what Religion soever he shall make to himself out of the Bible, free, & independent on the jurisdiction of any other.

And with very good reason, for seeing they have all shaken off *Christs* yoke, why should any man put a yoke upon another:

other mans conscience, and oblige him to believe, or do, or suffer that which is against *his* Word of God? Thus, as their Religion is divisible according to their severall senses of the *Scripture*, so Kingdomes are divisible according to their Religions: So that there must still be division, either in Religion, or in War for the defence thereof. Yea so accurately doth *Herese* teach to run division, that it is meerly by accident that any two *Protestants* are of the same Religion in any one point; for seeing they do not oblige themselves to agree in any one Principle, but only the letter of the *Scripture*, and refer the interpretation to themselves, (as *Chillingworth* (*Preface* *five*) saith, *Let all men believe the Scripture, and that only, & endeavour to believe it in the true sense, and require no more of others,*) it is but by the constitution of their brains, and the grain of their fancie running the same way, that brings any two of them to an union in the same belief, concerning any point of Religion; which constitution, as it was accidentall in their generation, so it is daily changeable by age, education, and many other occurrences; and so also as uncertain for the future, as accidentall at the present.

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Thus all tends, to division amongst them, through the nature of their doctrines and the method of knowing and preferring them. And this division of theirs in doctrine and opinion, is the reason, why when I mention the belief of *Protestants*, I usually say, *some Protestants*, because they are not all of a mind, scarce in any one point, wherein they differ from *Catholiques*. And some of them are so silly as to think, that if they themselves doe not believe such a point, no *Protestant* else doth, supposing all *Protestancy* included in their owne breasts; which indeed is nothing so: only they have reason, according to their principles, to believe (as they do) that that which every particular man holds, is the true *Protestancy*, and ought to be a rule to all the world beside.

§. 2. The *Catholique Roman Church* hath in it the propriety of heat, and doth *congregare homogenea*, gather together things of the same kind, and *disgregare heterogenea*, separate things that are of different natures; casting out of her Communion all sorts of *Heretiques*. And on the contrary the *Protestant Religion* hath the property of cold, which is *congregare heterogenea*, to gather together things of different

rent natures, enfoulding under her name a miscellane of Religions, freezing them altogether. and withall making them so brittle, that every chance breakes them into smaller sects and sub-divisions, which in the end will be the destruction of the whole, as it hath been of all foregoing heresies.

And this truth Sir *Edwin Sandys*, a learned Protestant ( *In his Relation of Religion of the Western parts* ) confesseth, saying, 'The Papists have the Pope, as a common father, adviser, and conductor, to reconcile their jarres, to decide their differences, to draw their Religion by consent of Councells unto unity, &c. whereas on the other side, Protestants are like severed or rather scattered troupes, each drawing adverse way, without any meanes to pacifie their quarrells, no Patriarch one or more, to have a common superintendency or care of their Churches, for correspondence and unity : no ordinary way to assemble a generall Councell on their part, the only hope remaining ever to assuage their contentions. Of which seeing there is no hope, the sword must be the Umpire. Which if it should in *England* prevaile on the *Puritane* or *Roundheads* side, as they  
now

now stile them, ( which God forbid ) I think I may without rashnesse say, that it falls out by the just judgement of God, that they that cast out the *Catholique Religion* and *Catholique Bishops* their predecessors, upon pretence of the Reformation of Errors, which they discovered ( as they said ) by the pure word of God, are upon the same pretences cast out themselves, and are forced to say with *Adonibezek* in the first of the book of Judges, *As I have done, so God hath rewarded me.* So true a rule it is, that *he that praelises disobedience to his superiours, teaches it to his inferiours.*

§.3. But the *Protestants* say that they do not differ from one another in *fundamentalls*, no not from the *Catholiques*, so much at unity with all the world do they professe to be. The impertinency of their distinction of *fundamentalls* and *unfundamentalls* I have before discovered; and little reason have they to use it in this case. For to my apprehension all their differences are in *fundamentalls*, yea all that they believe they account *fundamentall*. For the *Church of England* saith in her sixth Article, *That what soever is not read in Scripture, nor may be proved thereby, is not*



to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation: & as nothing but what may be proved by the *Scripture*, is by her accounted necessary to salvation, which is the same with fundamentall; so I suppose that all that can be proved by the *Scripture* is necessary to salvation, even in their own opinion; for I think they will not say, but that it is necessary and fundamentall to believe God, in all that he saith, whether the matter be great or small; now *Protestants* professing to believe nothing necessarily, but what may be proved by the *Scripture*, and their differences being in the things which they believe, it followes, that their differences are in things, which are proved by *Scripture*, that are the pure Word of God, and the meaning of the *Holy Ghost*, (as they use to speak) and therefore must needs be (in the severall opinions of them that hold them) fundamentall, and necessary to salvation.

To instance in some particulars of their disagreement; (for to speak of all, were to enter into a Labyrinth) First concerning *Scripture* it selfe, I think they will grant it is a fundamentall point, I am sure,  
their

their learned *Hooker* doth so, (*Eccles. Pol. lib. 1. sect. 14.*) who saith, *Of things necessary the very chief is to know what books we are bound to esteem holy*, and as sure I am that in this there is great disagreement; for the *Lutherans*) do deny (besides those books

\* *Ch. minis. exam. conc.*

*Trid. part. 1. pag. 55.*

also *Enchyrid. p. 63.*

of the Old Testament which the *Calvinists* also deny)\* the second Epistle of *S. Peter*, the second and third Epistle of *S. John*, the Epistle to the *Hebrewes*, of *S. James*, of *S. Jude*, and the *Revelation*; all which the *Calvinists* and the *Church of England* do undoubtedly believe to be the Word of God. And if they disagree about their prime Principle, how can agreement be expected in the things that they derive from thence? Secondly concerning their translation of *Scriptures*, in the truth whereof consists the truth of Gods Word, to those that understand it not, but as it is translated; very great are the disagreements, and bitter the reprehensions between *Luther* and *Zuinglius*, between *Calvin* and *Molineus*, between *Beza* and *Castalio*, between legall *Protestants*, and *Puritans* of *England*, each party condemning the others translation. I will instance chiefly in the *English*.

The

• The *Ministers* of *Lincoln Diocese*, in a book delivered to *King James*, being an abridgement of their grievances, say ( pag. 11. 13. 14. ) that the *English* translation of the *Bible* is, a translation that takes away from the text, that addes to the text, and that sometimes, to the changing or obscuring the meaning of the holy Ghost. And *Broughton* the great Linguist, in his *Advertisement of Corruptions*, tels the *Bishops*, that their publique translations of Scripture into English, is such, as that it perverts the text of the old Testament in 848 places, and that it causeth millions of millions to reject the new Testament, and to run in to eternall flames. And yet the translators of the *Bible*, and the *Bishops* were of another mind; or else surely they would not have commended it to the use of the people. And what a wofull condition were the people in, who must be guided by such a *Bible*, in which either there was certaine falshood, or they were not certaine that it was the truth.

Secondly the *Reall presence* of *Christs* body in the *Eucharist* by consubstantiation, and to the bodily mouth of the receiver, is affirmed by the *Lutherans*, but denied by the *Calvinists*. Thirdly that *Christ* descended.

descended into Hell, which is an article of the Creed, is affirmed by Hill in a Treatise of that subject, by Nomell, and by many Protestants, but is denied by Carleil, in a book written to that purpose, and commonly by all Puritans. Fourthly Evangelicall Councells are affirmed by Hooker, (Eccles. Pol. l. 3. sect. 8. p. 140.) but are denied by Perkins (Reformed Cath. p. 241.) and most of the Church of England. Fifthly concerning the head of the Church, or the supream governour in causes Ecclesiasticall (which one would think a fundamentall matter) the Church of England holds that the King, or Queen (when the Kingdome is governed by a Woman) is the head thereof; but the Church of Helvetia saith, *we acknowledge no*

*[Harmony of Confess. p. 308. & forward.]*

*other head of the Church but Christ, and that he hath no deputy on earth; and many there are in England of the same opinion, who are not afraid to say so now, though it be by law a capitall offence. Sixtly the government of the Church by Bishops, one would think were a fundamentall point, for it is affirmed to be jure divino, by divine law, by many Protestants in England; and particularly Bishop Hall*

wrote

wrote a book ( a few yeares since ) to that purpose ; and yet this is denyed by a great party in *England*, as the *Bishops* by woeful experience do know.

A hundred other differences might be named, in the maintenance whereof books have been written one against another, one side holding with the *Catholiques* ; so that there is scarce any point of *Catholique doctrine*, but is maintained by some or other *Protestants*, & amongst them all, almost the whole *Catholique doctrine* : If therefore they differ from the *Church of Rome*, they differ from one another. And that their differences are not light, but about most important matters ( in their own opinions, being about matters ( as they conceive ) revealed in the word of God, to which all men are bound to adhere, ) even their persuit of those differences doth plainly demonstrate ; which stretcheth to the g condemning of one another for *Heretiques*, h and banishing each other from their severall territories, i forbidding the reading of each others books, imprisoning of their persons ; and finally breaking into

g *Luth. con. art. Louan. Thes. 27. h Olander Epit. Eccl. hist. cent. 6 par. altera p 805. i Hoffi. hist. Sacrament. par. alt fol. 393. 395. 397. 398.*

open Arms one against another: & are not al these tragical particulars (to our infinite grief) now acted on the stage of *England*? & the chief pretence is *Religion*. And surely they are guilty of extreme folly, that will fight, to the fundamentall overthrow of themselves & families (& for ought they know, of the whole Kingdome) for matters which they hold not-fundamentall.

§. 4. But the *Protestants* think to wipe off this staine of disagreement by retorting it upon the *Catholiques*, accusing them of as great disagreement, as is amongst themselves, which when I considered, I found altogether impertinent. For amongst *Catholiques* there are two sorts of points, some defined by the *Church* in a *Generall Councell*, and so infallibly certain; others not defined; In the former they all exactly agree, in the later each man follows the direction of his particular reason. Like to this, there are amongst *Protestants* certaine Articles (as they call them) which are agreed upon in each severall dominion of *Protestants*, which are set down in their *Harmony of confessions*; concerning which, first it is to be noted, that there is great disagreement in generall betwixt their *Churches*, they never meeting  
all

all together in any one *Councell* to determine any one thing ; so that they are not united in any one point by consent. Then in particular dominions the decrees that they publish are not firmly believed by all under those dominions, but are accounted as directions only, not obligations; Therefore in *England* many both of the people and Clergie also, doe deny, some one, some another particular, according to their pleasure; and yet the *Generall Church* of *Protestants*, and the particular of *England*, doth suffer men, teaching and professing contrary doctrines, as points of faith, to abide in her communion, and passe under the name of *Protestants*. And seeing that of contrary doctrines one side must needs be false, while the *Protestant Church* permits both sides to be preached, as matter of faith, and the Word of God, she knowingly suffers the profession of false doctrine, and so is the mother of falshood, as much as truth, and therefore cannot be the true Church.

The *Church* of *Rome* doth not so, but if any preach or professe contrary to that which is decreed, she shuts them out of her Communion, and disinherits them of the title of *Catholique*. As for other points,



which are without the compasse of her decrees ( wherein there is a mighty latitude according to the extent of mens reasons ) she permits every man to hold, as his particular understanding shall direct him. The *Puritanes* will have all governed by the written word of God ; The *Chillingworthians* will have all guided by particular reason, and both sorts differ amongst themselves. The *Church of Rome* more wisely in matters of *faith* and *Religion* is directed by the Word of God, either written, or unwritten, and therein her children never differ ; or if they do, are renounced ; In Schoole points and things undefined her children are guided by their particular reason ; and herein they do and may differ, yet without disunion, as well as in points of Philosophie : For, Schoole points are not points of *Religion* properly ; religion being derived à RELIGANDO, from binding ; but in School points men are not bound to the belief of either side, but have free liberty to hold, or change, as they think they have cause, untill it be otherwise determined by a *Councell*. And this may be done, without the just imputation of division, as S. *Augustine* ( *De Bapt. cont. Donat.*

*Donat. l. 1. c. 18. & l. 2. c. 4.*) saith, Divers men be of divers judgements, without breach of peace, untill a generall Councell allow some one part for pure and cleer. Thus doth he excuse *S. Cyprians* disagreement and error concerning the baptizing of such as were baptized by *Heretiques*, saying, that himselfe durst not have condemned the same, unlesse I had been strengthened with the most agreeable authority of the Catholique Church, to which Cyprian himselfe no doubt would have yeelded, if at that time the truth of the question had been made cleer and manifest by a generall Councell. Which some refusing to doe, after that that opinion of *Cyprians* was by a Councell condemned; to shew the difference of holding against a point defined, and not defined, *Vincentius Lyrinensis chap. 9.* thus breakes out, *O admirable change, the authors of one self opinion, are called Catholiques, and the followers of it heretiques!*

Secondly there is in doctrines a difference between the conclusion or point of faith it selfe, and the reason or manner thereof; in the former of these, unity is required, and is performed most axactly amongst *Catholiques*; but in the later

( which concernes but the reason of that conclusion, which reason is for the most part reduced to some Scholasticall subtilty ) learned men have in all ages, and may ( without breach of unity ) maintaine their difference. For although all men be bound to the decree'd point of faith, yet they are not so, to the reason and manner thereof, unlesse the same also be defined by the *Church*.

And hereby are answered all the objections of *Protestants* concerning the disagreement of *Catholiques*, as of the *Thomists* and *Scotists* concerning the *Conception* of our *Blessed Lady*; of the *Dominicans* and *Jesuites* about the concurrence of *Grace* and *Freemill*, with such like, in which the *Church* hath not yet interposed her Decree. And some *Protestants* affirm ( out of their profound politicall insight ) that she never will; and that because ( forsooth ) she dares not; out of fear to displease so mighty a party, as each opinion hath. And yet they know, that the *Church* was not afraid to decree against the opinions of *Luther* and his brood, notwithstanding she lost some *Kings*, and much people thereby; but the losse was not only hers, but theirs much more; she lost  
some

some incurable members, but they lost themselves. And doubtlesse when she sees it meet to determine any of the controversies amongst the learned, shee will doe it without any fear, but of God.

In the mean time we see that their differences of opinions breed no more disturbance in the *Church*, nor rancor amongst themselves, than their different colours and shapes of apparrell. Brotherly charity is not violated amongst them: they will all goe to the same *Church*, they will communicate together, and confesse to one another; nor is there any of them but if he be asked, will say, that he will stand to a *Generall Councell* in any of the points of difference amongst them, and submit his judgement to hers. But *Protestants* have no *Councils*, nor any authority to call a *Councell* out of the extent of their temporall dominions; the *Articles of Religion* which they have agreed upon apart, are very different one from another, as may be seen in their *Harmony of Confessions*; nor in the same *Dominion* will they stand to any determination of *Convocation*, *Synod*, or *Assembly*, further than it decrees according to the Word of God, of which every one will be a judge for himselfe. And

in the mean time they violate brotherly charity, make schisms and separations one from another, refuse to goe to Church, or communicate together, and in defence of their differences, wage war one against another. So that their *Harmony of Confessions* may more truly be called *the confusion of Confessions*; and their Churches, the *tumults of Religion*.

The greatest unity they have is not in believing, but in not believing; (though therein they are not exact, as I have shewed before:) their faith (as they call it) being for the most part negative, consisting in denying what *Catholiques* affirme; as denying and not believing the *infallibility* of the Church, the *Reall Corporall presence*, *seven Sacraments*, *Invocation of Saints*, *Purgatory* and *Prayer for the dead*, with many other, abating their positive faith almost to nothing: now not-believing is not believing; and their profession and union in the most, is not of faith, but of infidelity. And for their positive belief, I think it consists in two *Articles* only, *That there is a God*, and that *Jesus Christ died for the finnes of the world*; and whosoever affirmes more than this, it will be no hard matter to find some other *Protestants*.

*stants* that will deny it: what union then is there amongst them, but that which was betwixt *Symeon* and *Levi*, to be brethren in evill? and in writing the *Articles* of their *Religion*, as *Draco* did his lawes, in blood? For what nation is there, where the *Protestant Religion* hath settled her foot, where they did not in the settling thereof fill their hands with blood? And by *Rebellion* and unutterable cruelties propagate (as they thought) the Gospell of peace? The Kingdome of *England* only excepted, where the change was made by the *Princes*. Which change not having gon far enough from the *Catholique Roman Religion*, the people, having got the sword into their hands, doe now attempt (according to the patern of all their fellow *Protestants*) to make a second *Reformation*, with such witty *Rebellion* and cruelty (the only things wherein they did ever exercise any wit) that as no posterity wilbe able to imitate, so no posterity will keep it silent; but blazon it throughout the world, to their eternall infamy; when the *Religion*, their Idoll, to whom they sacrifice all this humane blood shall be sunk (from whence it came) to hell.

## CHAP. XVI.

*Of the sixth Mark of the true Church (viz.)  
Miracles ; And that there are no true  
Miracles among Protestants.*

S. 1. **A**Nother mark of the Church is  
Miracles ; of which our Savi-  
our saith, *Iohn 14. 10. He that believes in me,  
the works that I doe he shall do, and greater ;*  
of which words, the marginall notes of the  
English Bibles printed Anno 1576. say,  
*This is referred to the whole Body of the  
Church, in whom this vertue doth shine  
for ever.* And againe Christ saith, *Mar. 16.  
17. 18. These signes shall follow them that  
believe ; in my name they shall cast out de-  
vills, they shall speak with new tongues ; they  
shall take up serpents, and if they drink any  
deadly thing it shall not hurt them ; they  
shall lay hands on the sick, and they shall re-  
cover.* In so much that S. Augustine (*Cont.  
Ep. Fund. c. 4.*) reckons this ( amongst  
many things forementioned ) that holds  
him in the Churches bosome, saying, The  
consent of people and nations retaines  
me : the authority begun by Miracles,  
nourished by hope, increased by charity,  
confirmed by antiquity, retaines me : the  
succession



'succession of Prelates since the Sea of  
 'Peter ( to whom our Lord consigned the  
 'feeding of his sheep after his resurrecti-  
 'on ) to the present Bishops Sea, retains  
 'me; & finally the very name of *Catholique*  
 'retains me, which not without cause, this  
 'Church alone, amongst so many & so great  
 'heresies, hath so maintained; as when a  
 'stranger asks where they assemble to  
 'communicate in the Catholique Church,  
 'there is no heretique that dares shew him  
 'his own Temple, or his own house.

§. 2. Now concerning *Miracles*, the  
*Protestants* say that they are ceased, and it  
 is true; to wit, amongst them, since they  
 ceased to be members of the true Church;  
 and is therefore a signe that they have  
 ceased to be so. For this promise hath no  
 limitation of time, but is to continue for  
 ever in the Church. Nor do they prove the  
 contrary by *Scripture*; and if they cannot  
 prove it by *Scripture*, according to their  
 own principles, they are not to be believed.

And whereas some do alledge *Fathers*  
 and *Schoolmen* to prove that *Miracles* are  
 ceased, they ought to distinguish, and to  
 know that there are two manners of be-  
 ing of *Miracles*, to wit, ordinary and ex-  
 traordinary; concerning which three  
 things,

things are affirmed. First that in the Primitive Church *Miracles* were absolutely necessary for the planting of the *Goffell* in the world; *John* 5. 36. *Acts* 4. 29. 30. and then the gift of *Miracles* was ordinarily annexed to the ministry of preaching; so that most *Christians* commonly had that gift in one kind or other, *1 Cor.* 12. 28. *Acts* 8. 17. Secondly that since the planting of the *Goffell* by 12. fishermen, which was the *Miracle of Miracles*, no further *Miracle* is absolutely necessary for men to whom this is known; and therefore the gift of *miracles* is ceased to be ordinarily annexed to the office of preaching, or common almost to all *Christians*, as before it was. Thirdly notwithstanding this; in all ages there were, are, and ever shall be some speciall places and persons extraordinarily endued with the gift of *Miracles*, for the comfort of *Christians*, and conversion of remote nations, to whom the fame of the first miraculous planting of our Religion is not come: And of *Miracles* of this

*e. Aug. de civit.*

*lib. 22. c. 3.*

*Greg. Dial.*

kind the writings of the *Fathers* and all Christian histories are full, in so much that *S. Augustine* having mentioned many *Miracles* saith, 'what shall

'shall I do? I am not able to remember all  
'that I know, and doubtlesse sundry of  
'ours, when they read these, will grieve  
'that I have omitted so many, which like-  
'wise they know aswell as I. And con-  
cludes, that it would require many books  
to set downe the *Miracles* of healing  
done onely at the monument of *S. Ste-*  
*phen.*

\* Many Miracles also were dore  
by *S. Augustine* the *Monk*; who  
being sent from *Pope Gregory* a-  
bove a thousand yeares ago, con-  
verted the Kingdome of *England* the third  
time to the *Roman Catholique* faith. Yea,  
many *Miracles* were done in severall a-  
ges and severall places by *Roman Catho-*  
*liques*, by the confession of *Protestant*  
*writers* themselves; In so much that the  
*Centurists* of *Magdeburg* do make re-  
port thereof in their 13. Chapter of every  
severall Century, for thirteen hundred  
years after *Christ*, out of the credible  
writers of those severall times.

In particular, *S. Francis*, *S. Do-*  
*minick*, and other holy men  
about their times did abound in  
*Miracles*; also *S. Katherine* of  
*Sienna*, and *S. Bernard*, who being a *Roman*  
*Catholique*

\* *Beda*  
*hist. l. i. c.*  
26.

e *Antonius*  
3. part.  
*His. 230.*  
24.

f De Eccles.  
p. 369. post.  
med.

g Hackluit  
Navigat.  
vol. 2. part.  
2. p. 88.

h Hart.  
well of the  
Kingdome  
of Congo, in  
the Epist.

*Catholique* is yet acknowledged by f *Whitaker* for a true *Saint*. So did g *S. Xaverius* in his conversion of the *Indies* of late yeares; and many other *Romish Priests*, in the conversion of the Kingdome of *Congo* in *Africa*; and the same so credible, that they are published to the world by *Protestants* themselves.

I will instance in some few, that have been done in confirmation of some particular points of the *Roman Faith*. Concerning *Prayers to Saints*, *S. Augustine* (*de civit. Dei*, l. 22. c. 8.) saith, that a devout woman called *Palladia*, being diseased, did in the presence of him and others, pray to *S. Stephen*, at his monument, and was presently made whole. Concerning *Images*, *Eusebius* (l. 7. c. 14.) reports, that the woman mentioned in the *Gospell*, whom our Saviour cured of a bloody-flux by the touch of the hem of his garment, erected the *Image* of our Saviour, at the foot whereof there sprang up an herb, which when it grew so high, as to touch the bottome of the garment of the *Image*, had power to cure all diseases.

c *Athana.*

*c Athanasius* also, and *d Gregorius Turonensis* make mention, that upon violence offered by the *Jewes* to the *Image of Christ*, blood did miraculously issue from thence. The *Miracles* done by the signe of the *Crosse*, by report of the *Fathers* are almost infinite; in so much as *Cowell* the *Protestant* in his Answer to *Burgesse* (pag. 138.) saith, 'No man can deny, but that God after the death of his Son, manifested his power to the amazement of the world, in this contemptible sign, being the instrument of many Miracles.

*c De passione imaginis Christi in Berito, alledged in the 2 Council of Nice, Act. 4.*  
*d De gloria Martyr. l. 1. c. 22.*

Concerning the neglect of *Confession*, we read divers Miracles in *S. Bedes History*, (l. 5. c. 14.) *S. Francis* and *S. Dominick*, preached against the *Albigenses*, who (denied *Purgatory*, *Prayer for the dead*, *Confession*, *Extreme Unction*, the *Popes authority*, *Indulgences*, *Images*, *Ceremonies*, *Traditions*, with many other, and are by the *Protestants* claimed for their Predecessors in the *Protestant Faith*; ) and wrought many *Miracles*, whereof one of *S. Francis* is most notable to this purpose, and is recorded by *Mathew Paris* (an approved Author amongst

amongst *Protestants*, who thus relates it, (pag. 319.) 'The fifteenth day before his death there appeared wounds in his hands freshly bleeding, such as appeared in the Saviour of the world hanging on the Crosse. Also his right side appeared so open and bloody, that the inward parts of his heart were to be discerned, whereupon there repaired to him great store of people; amongst whom the Cardinalls themselves demanded of him what this sight imported? to whom he said, This sight is therefore shewed in me to them, to whom I preached the mystery of the Crosse, that you may believe in him, who for the salvation of the world suffered upon the Crosse these wounds that you see; and that ye may know me to be the servant of him whom I preached, &c. And to the end, that you may without doubt persevere in this constancy of faith, these wounds which you see in me so open and bloody, shall immediately after I am dead be whole, and close like to my other flesh. Afterwards he yeilded up his soule to his Creator, without all anguish or pain of body; and being dead there remained no marks of his foresaid wounds.

Lastly,

Lastly, for confirmation of the *Reall Presence*, it is reported, that in a town called *Knobloch*, in the year 1510. one *Paul Forme* a Sacrilegious person, went secretly into the *Church* by night, brake the *Pyx*, and stole from thence two consecrated *Hosts*, one of which he sold to a *Jew*, who in disdainfull malice said, *If thou be the God of Christians manifest thy selfe*; and thereupon pierced the *Sacrament* with his dagger, whereupon blood did miraculously flow forth. This *Miracle* was so publique and evident, that 38.

were thereupon apprehended, and burned in the *Marquisate* of *Brandenburg*, and all other *Jewes* banished out of the said Territory. And this is reported for credible, not onely by a *Catholique*, but by *b Protestant writers*.

a *Surius in Chron. Pontanus l. 5. rerum memorab. bloan. Manlius loc. Com p. 87. Oflander Epis. cent. 16. c. 14. p. 28. fine.*

If I should undertake to set down all the *Miracles* that have been done in the *Catholique Church*, I might say, as *S. Iohn* did of our *Saviours* doings, that if they were all written, the whole world could not contain the books, *Ioh. 21. 25*. To all which *Protestants* answer, as the *Blasphemous Jewes*



*Jewes* did to our *Saviour*, that they were done by the *Devill*. To whom *Catholiques* cannot give that answer our *Saviour* did, *If I, by Belzebub cast out Devills, by whom do your children cast them out? Mat. 12.27.* For your children cast out none. And truly I believe that they that do thus accuse the *Miracles* done by so many holy *Catholique* men and women, would have done the same to our *Saviour*, if they had lived in his daies. For *Miracles* being the last and highest proof of other things, can have no proof for themselves, but the evidence of sense, to them that see them, and their testimony and report to others.

But if (as *Protestants* say) the *Miracles* of *Catholiques* were done by the *Devill*, how were they *Miracles*? For the *Devill* can do none, though he can do wonders; & if they were *Miracles*, how were they done by the *Devill*? Now that they were *Miracles*, many *Protestants* do grant, and therefore *Chillingworth* their Paragon doth also confess, that they are done by God; whence any reasonable man would infer, that his next word would be, the profession of himself, a *Roman Catholique*, in which Church God works *Miracles*; the last  
and

and highest motive of belief. But instead hereof ( O the accursed power of the devill ) he belcheth forth the most blasphemous speech against God, that ever struck the tender sense of a pious eare : and saith a<sup>t</sup> that it seemes most strange

‘to him that God in his justice a In the preface of his book, five.  
 ‘should permit some true Mira-  
 ‘cles to be wrought to delude  
 ‘them who have forged so many

‘to delude the world. As if God, the *Father of truth*, would set his seal, which is *Miracles*, to confirme falshood, to delude the soules of men into sin, and so change titles with the *Devill*, and be the father of lies, and deceiver of mankind : Than which, what can be imagined more hellish? More true and pious was the saying of *Nicodemus*, and applicable to our workers of *Miracles*; *we know that thou art a teacher come from God, for no man could do these miracles that thou dost, except God were with him, John 3.2.*

But wee may take up the complaint of the Prophet *Esay*; *who hath believed our report? and to whom is the arme of the Lord revealed? Esay. 53. 1.* Protestants will not believe these things; and in matter of proof Catholiques can goe no further;  
 our

our *Saviour* himself did not ; so that now nothing remaines, but for God to touch their hearts with his grace, and to move them to believe that which they have most reason to think to be his word : which God of his great mercy grant. And if they consider it, they shall find it the most unreasonable thing in the world to deny *Miracles* in the *Roman Church*, for that there are and shall be *Miracles* in the world no prudent man ( I suppose ) will deny, at least for the conversion of the people ; Yea we read of many *Miracles* done in the *Church* of the *Jewes*, amongst those that were of the true faith, and therefore were not intended for conversion, but for confirmation, or to some other end ; And why may it not be so in the *Church* of the *Christians* ? Now *Protestants* or any other *Christians* doe not so much as pretend to *Miracles*, therefore they that are, are amongst *Roman Catholiques*. Indeed I have read of *Calvin* that for the credit of his new doctrine, he would make shew to the people of doing a *Miracle* ; and hired one that was sick to counterfeite himselfe dead, who when *Calvin* should speak certain words, was to rise up, as it were from the dead ; but he not stirring  
nor

nor answering at his cue, they looked, and found him dead indeed;<sup>b</sup> But on the other side, the sonne of *Calvin* being bit by a mad dog, and his father not able to cure him; he was sent to *S. Hubert* in *Ardenne*, where the body of that *Saint* is kept with great veneration, and frequent *Miracles* wrought thereby, and there was he made perfectly whole, and thereupon abjured the Religion, wherein his father brought him up, and became a *Roman Catholique*.

§. 3. Now for the *Miracles* that are said to be done in the *Roman Church*, we have as high humane Testimony as can be imagined; So that *Protestants* may with as much reason deny all humane story, as that there were *Henries* and *Edwards* Kings of *England*, whom they never saw; yea they may as justly deny or doubt of the truth of their owne names, which they doe not know, but by report, and mens calling them so, and the poor record of a *Church-book*; but *Miracles* have much more famous Records, and more people that believe them. And can they prudently imagine all *Christians* (but themselves) so stupid and foolish to believe these things without

without sufficient proof? who in all other matters, they must ( without the help of modesty ) acknowledg more wise and learned then themselves. What did *Christ* and his *Apostles* doe more, than the *Roman Church* hath since done? and what can *Protestants* say more against her, than the unbelieving *Jewes* or *Gentiles* might say against them? And because some feigned *Miracles* are sometimes discovered, from thence to charge all with the same accusation, as it is unjust, so it is absurd, and destroys all humane faith; they may as well deny all that is, or hath been done in the world, whereof they have not been eye-witnesses, because some of those reports have been false. Therefore as they believe *Catholiques*, when they say some were feigned; so in justice they ought to believe them, when they say others are not so. Otherwise by the same way of reasoning, they may say that the *Miracles* of *Moses* were not true, because the *Magicians* were counterfeit; or that the new Testament is not the word of God, because there were many *Gospells* & *Epistles* counterfeited under the names of the *Apostles*. And surely *Catholiques* would never endeavour to discover feigned *Miracles*, if they

they were not sure that some were true, but rather by one act condemn all that have been since the *Apostles*, that are, or shall be, for false and counterfeit, as *Protestants* in effect doe, when they say, that *Miracles* are ceased.

Moreover to affirme that *Miracles* are *Antichristian*, as some *Protestants* doe, is improper; first because it is yet in question betwixt us, whether *Antichrist* be come or no, which *Protestants* have not proved, nor never will with reference to the *Pope*. Secondly it is granted on both sides, that *Antichrist* shall doe no *Miracles* properly, but only some signes and wonders; not exceeding the power of nature and the devills art; whereof one is to cause fire to come down from heaven, *Apoc.* 13. 13. which never any *Pope* did; but the *Miracles* done in the *Church* doe exceed all created power. And lastly many *Miracles* were done in the *Roman Church* before the time or times, (for they agree not in their reckoning) that *Protestants* say *Antichrist* did first appear; as at the reliques of d *Babylas*, d *Chrysof.* in lib. cont. e *Cyprian*, f *Hilarion*, *Gentiles*. and many others. So c *Nazian.* in *Cyprian*. that all *Catholiques* may f *Jeron.* in *vita Hilar.*

say

say with *Richardus de Sancto Victore* ( not  
 with doubt or feare of being deceived ,  
 but with assurance to the con-  
 trary ) *gO Lord if it be error*  
*that we believe, we are deceived by*  
*thee, for thou hast confirmed these things to*  
*us with signes and wonders, which could not*  
*be done but by thee.*

## CHAP. XVII.

Of the seventh Mark of the true Church,  
 (viz.) Conversion of Kingdomes and  
 Monarchs.

S.I. **A**Nother Mark of the true Church,  
 is, the conversion of Kingdomes and  
 Nations from Heatbenisme, to the faith of  
 Christ: As the Prophet *Esay* saith, Kings  
 shall bee thy nursing-Fathers, and Queens  
 thy Mothers, *Esay* 49. 23. thou shalt suck  
 the milke of the Gentiles, and the breasts of  
 Kings, *Esay* 60. 61. Their Kings shall minister  
 to thee, and thy gates shall be continually o-  
 pen, that men may bring to thee the riches of  
 the Gentiles, and that their Kings may be  
 brought, &c. *Esay* 60. 10, 11. And the En-  
 glisb Bible printed Anno, 1576. upon the  
 49. of *Esay*, vers. 23. saith, The meaning is,  
 that Kings shall be converted to the Gospel,  
 and



and bestow their power and authority for the preservation of the Church. And this Mark I found on the *Roman Catholike*, but not upon the *Protestant Church*.

The first three hundred years after *Christ*, being a time of great persecution, there were few or no *Kings* converted to *Christianity*; and from *Constantine* to *Boniface* the third, which was almost 300. years more, there were few *Kings* converted, except the *Emperours* of the *East and West*; and they were converted to the *Roman Catholique*, not to the *Protestant Faith*, as *Napier* (in his *Treatise on the Rev. p. 145.*) confelleth, saying, 'After the year of God '300. the Emperour *Constantine* subdued 'all Christian Churches to Pope *Sylvester*, 'from which time till these our daies, the 'Pope and his Clergie hath possessed the 'outward and visible Church. Now since the yeare 600. these Prophecies have been accomplishing, and they have been done by the *Roman Church*, not by the *Protestant Churches*; which were (untill *Luthers* daies) under hatches, and invisible, by their owne confession before mentioned.

And if wee look upon the conversion of *Kings* and *Nations* in these later times since their *ignis fatuus* ( which they call

M

the

the glorious light of the *Gospel*) hath appeared, we shall find it performed not by *Protestants* but by *Roman Catholiques*, in the remote and divided parts of the *m East* and *n West Indies*, and of *o Africa*, as by sufficient testimony appears. In so much that *Simon Lytus* a Protestant before alledged, saith, 'The *Je-*  
' *suites* within the space of a few  
' years have filled *Asia*, *Africa*, &  
' *America* with their *Idolls*. And  
whereas it is objected that the  
*Gothes* were converted to the  
*Christian Religion* by the *Arri-*  
*ans*; first *p Bellarmine* proves it to  
be false; secondly if it were true,  
yet it is of no moment to prove the pow-  
er of any other Religion but the *Roman*  
*Catholique*, for the converting of nations,  
and the fulfilling of the large *Prophecies* of  
the *Scripture* therein; seeing they that are  
pretended to be converted by the *Arrians*,  
were but the lesser part of the *Gothes*, most  
of them having been *Catholiques* before.  
Thirdly this example doth rather make  
for the *Roman faith*, in that of all the  
world converted to *Christian Religion*,  
there is but one poor half example of con-  
version

m *Joan.*  
*Petrus*  
*Massenus*  
*bist. Indica.*  
*rw. 16.*  
n *Jos. A-*  
*costa de*  
*natur. novi*  
*orbis.*  
o *Hartwell*  
*of Congo,*  
*Epist. to*  
*Reader.*  
p *Cap. 22.*  
*de not. Eccl.*

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version ( and that false too ) wrought by any other *Religion*. Which when it is observed, that this pretended conversion was wrought by *Arrians*, who ( even in the opinion of most *Protestants* ) were *Heretiques*, it will turne to the shame and reproach of *Protestants*, who pretending to be the true *Religion*, cannot shew so much.

As for their affirming of converting some to their faith, who before were *Catholiques*, it is impertinent, for so any *Heretiques*, that ever were, and had the unhappy successe ( as some have had ) of drawing any *King* or *Kingdome* to their *Heresie*, might say, that they converted them; so that by the mark thus placed, the true *Church* could not be discerned from the false. That therefore which doth distinguish them, is the Conversion of *Heathens*, which hath been performed throughout the world, by *Roman Catholiques* only. And that which the *Protestants* have done is no more than what other *Heretiques* have done before them, and what is the practise of all *Novellists*, of whom *Tertullian* affirms, (*Prascript. cap. 42.*) ' That ' their employment is not to convert ' *Heathens*, but to pervert them, who

\* Phil.  
Nicol. Com.  
de Regno  
Christi. l. 1.  
p. 395.  
Richer. inter  
Epist. Calv.  
Epist. 237.

\* are already converted. And how barren their attempts have been in the other and true way of Conversion from *Heathenisme*, is by their owne \* Authors, to their shame, confessed.

And doubtles it must needs seem a prodigious thing, that *Protestants* or any other *Heretiques* should have so little zeal or meet with so ill successe in the converting of the world to *Christ*, if they alone be the true *Christians*; or that the Prophecies of dilating the *Church* of *Christ*, should be performed by the endeavour of *Catholiques*, and yet they not be the true *Christians*; or that the *Roman Catholique* doctrine should be false, and yet it alone have the vigor and efficacy to convert soules, which the *Prophet David* *Psal.* 18. ascribes to the doctrine and law of God. As for the *Protestants*, it is not to any reasonable man probable, that they shall ever convert any Nation, or so much as any one single person, except some poor wretch or other whom fear or gain will drive or draw to any thing, seeing they have not meanes amongst them proportionable to such an end; wanting both *Miracles*,  
and

and also that admirable sanctity of life with which many *Catholiques*, especially those who have converted Nations, have been endowed; For what prudent *Heathen* will believe the stories of the Creation, of *Adams* fall by eating of an Apple, of *Gods* Incarnation and death, of his *Mother*s Virginity, with the rest, being so disproportioned to corrupted humane reason, unlesse they be proved unto him by some visible acts, which are in his judgement, as high above nature, as are the points proposed him to believe? such are *Miracles*, above the power of nature; and high Sanctity, above the reach of flesh and blood. Or who can blame them if they do not without these signes believe? seeing our *Saviour* saith of the Jewes, *If I had not done works in them, which no other man hath done, they should not have sin, John 15. 24.* Which works seeing the *Protestants* cannot shew, there is no hope left to them ever to convert a Nation; but if they do, they may also convert me to them againe.

## CHAP. XVIII.

*Of the eighth and ninth Marks of the true Church ( viz. ) sanctity of doctrine and life.*

S. I. **A** Nother Mark of the true Church is holinesse of doctrine; of which our Saviour saith *Math. 7. 13. 14. Strait is the gate and narrow is the way which leades to life : and wide is the gate and broad is the way. that leads to destruction.* Now it is evident by the known doctrine of the *Roman Catholique Church*, that the way through which shee directs her children, is very strait and narrow. Shee injoyns *Confession of finnes* not only to God, but to his *Priests* also ; not only *Contrition* and sorrow for sinne, but also *Satisfaction* by doing of *Penance*, and restitution of reall damages done to our neighbours. Shee obliges to set times of fasting & prayer, & magnifies the merit of good works ; propounding also and commending the sublimer acts of voluntary *Poverty*, *Chastity*, and *Obedience*, and the excercising of other great acts of austeri-ty for the subduing of sinne in the flesh, and to expresse our love to Christ who suffered

suffered so much for us: And to this end hath set forth a world of books of admirable devotion, and direction of every moment of a mans life to holinesse, and height of purity.

On the contrary look upon the *Protestants* and we find a wide gate of liberty set open, through which every one naturally delights to passe. They deny *Confession*, *Purgatory*, or any Satisfaction for the temporall punishment due to sinne, after it is remitted by Contrition; as also all merit of workes, whereby they make all fasting, prayers, mortifications, and good works uselesse, and quench the fear of committing sin; for out of doubt, next to the pure love of God, and fear to Hell, the fear of temporall punishment, and the Confession of our sinnes to men, are the greatest restrainers of vice. They teach that chastity is not in our power, co-operating with Gods grace; <sup>a</sup> that

'it is not in our power to a Luther to. 5. wis. Serm. de  
'be without a woman, &c. it matrim. fol.  
'is not in their power that it 119.  
'should be staied or omitted; but is as necessary as to eat, drink, purge, &c.

Now what a flood-gate of liberty doth this set open to young men and maids,



yea to all single persons, who have not every day the opportunity of Marriage; as also to all married people in the absence or infirmity one of another? For who (if he be taught that he cannot abstain) will strive to reach at an impossibility?

Againe, they teach that the *Commandments* are impossible to be kept; and this ordinarily slackens all indeavours to that end. That men are justified by faith only; which ushers in the neglect of all good works. That men have not free will, no not by the grace of God; and this makes all exhortations to vertue, and dissuasions from vice fruitlesse in them. And that all that are saved are assured thereof in this life, than which, what greater temptation to presumption and the boldnesse of sinning? And if there be any in whom these principles do not take this effect, it is not because the doctrines do not afford it, but because they are restrained by some other motives.

Therefore Sir *Edwin Sandys* (in his *Relation* sect. 48.) saith, 'Let the Protestants  
' look with the eye of charity upon them  
' of the Papacy, as well as of severity, and  
' they shall find some excellent orders of  
' government, some singular helps for the  
increase

'increase of godlinesse and devotion, for  
'the conquering of sin, for the profiting  
'in vertue: and contrariwise in them-  
'selves, looking with a more single and  
'lesse indulgent eye, they shall find there  
'is no such absolute perfection in their  
'Doctrine and Reformation: yea to speak  
more truly and fully, they shall find no-  
thing but imperfection.

§.2. Another *Mark* of the true Church  
is holinesse of life; to which purpose our Sa-  
viour saith, *A good tree brings forth good  
fruit: and again, Beware of false Prophets,  
which come to you in sheeps clothing, but  
inwardly are ravening wolves, by their fruits  
you shall know them, Mat. 7. 15, 16, 17.* Ac-  
cordingly I found the sanctity of the lives  
of *Roman Catholiques* to be highly extol-  
led, especially of those who were the Con-  
verters of Nations, or Founders of Re-  
ligious Orders; and that by *Protestants*  
themselves. Of *S. Augustine* and his com-  
panions who converted *England* the last  
time to the *Roman Faith*, it is thus recor-  
ded, b 'After they were recei- b *Holinshead*  
'ved into Canterbury they be- *Chron. part. 1*  
'gan to follow the trade of *p. 100. Strutt*  
'life which the Apostles used, *Annals, p. 64.*  
'exercising themselves in continuall pray-

er; watching and preaching, despising all  
wordly things, living in all points accor-  
ding to the Doctrine which they set  
forth.

The like honourable testimony is affor-  
ded to the severall Converters of Nations to  
the *Roman Faith*; which for brevities sake  
I passe over: Only I will mention the  
approved Sanctity of *S. Xaverius*, who in  
the last age converted sundry Nations of  
the *East Indians*, expressed by *Hackluit* in  
his book of *Navigations* (2. vol. 2. par. p. 81.)  
in this manner 'That godly Professor,  
'and painefull Doctor of the Indian Na-  
'tion in matters concerning Religion,  
'*Francis Xaverius* after great labours,  
'injuries, and calamities suffered with  
'much patience, departed, indued with  
'all spirituall blessings, out of this life, An-  
'no 1552. after that many thousands were  
'by him brought to the knowledge of  
'Christ. In like manner concerning the  
first Authors of the severall Orders of  
*Religion*, *S. Benedick*, *S. Dominick*, *S. Fran-*  
*cis*, and others, their sanctity  
of life was most eminent, and  
is testified by good authori-  
ty, and confessed by *b Prote-*  
*stants* themselves.

b Cent. Mag.

cap. 13. vol.

117 & also in

the 100. com.

100. p. 117.

And

And since I have had the happinesse to come amongst them, I may say of the Clergie in generall, as the *Queen of Sheba* said to *Salomon*, that the one half of the goodness I find amongst them, was not told me. How many rare and excellent men are there, both *Secular* and *Religious*, full of admired Sanctity? who as our *Saviour* saith of himself, make it their meat and drink to do the will of him that sent them; who despising all worldly honour, wealth, and pleasure, exercise a more noble and vertuous ambition, in aspiring to a high place in the Kingdome of heaven; by the service and love of the King thereof, exercising that service in the lowest and humblest undertakings of the body, and that love in the strongest and highest raptures and languishments of the soule, unexpressible in themselves, and unknown to all, but those that have them. Such powerfull influence hath the soule of *Catholique Religion* on the members of the body thereof, that it invites great plenty in all ages, and of all conditions, *Emperours*, *Kings*, *Princes*, and all sorts of Nobility and Gentry, to devest themselves of all worldly interest, to renounce the world with a

with as much eagerneſſe, as others embrace it, to take up the *Croſſe of Chriſt*, to ſerve him in *Poverty, Chaſtity,* and *Obedience*. And even the weak ſex of woman, whoſe naturall delicacy, tenderneſſe, and infirmities, may ſeem to carry with them a Patient of exemption from extraordinary ſeverities and mortifications of themſelves, yet ſuch is the omnipotency of *Catholique Religion*, that even theſe do equall, if not excell the men, in the tough exerciſe of denying themſelves, of taking up their *Croſſe* and imitating of *Chriſt*; invited hereunto more by pure love of God, and gratitude for his doing and ſuffering for them, than for the expectation of reward.

And though perhaps there are ſome *Clergie* and *Religious* people, that do not make good that title with their deeds, yet they are but few in compariſon of the other, and no impeachment to them, or to the *Religion*, more than *Judas* was to the reſt of the *Apoſtles*. The common people are alſo generally more devout toward God, leſſe injurious to their neighbours, as *Proteſtants* acknowledge, who ſpeaking of them in former times, when Gods wor-  
~~ſhip~~ (as they ſaid) was darkened with  
 mans

mans Traditions and superstitions, & yet the study to  
 'serve God, and to live God-ly and justly, was not want-  
 'ing to the miserable common people, &c. they were so attentive to their prayers, as  
 'they bestowed almost the whole day ther-  
 'in, &c. they did exhibite to the magistrate  
 'due obedience, they were most studious of  
 'amity, concord, and society, so as they  
 'would easily remit injuries: all of them  
 'were carefull to spend their time in ho-  
 'nest vocation and labour; to the poore  
 'and strangers they were most courteous-  
 'and liberall, and in their judgements and  
 'contracts most true. And the like is af-  
 firmed of *Roman Catholiques* of later times  
 by *Luther* (in *Dominic. 26. post Trin.*) and  
 by *Stubbs* in his *Motive to good works*,  
 pag. 43.

§. 3. Now concerning the want of  
 sanctity in the *Protestants*, both *Clergie*  
 and *Laity*, I will say nothing in particular  
 of these present times, and of ancient times  
 I can say nothing, they being but a no-  
 vice *Religion*. They are extreame apt to  
 blazon one anothers faults, as is manifest  
 by the bitter invectives that pass betwixt  
 the *Lutherans* and *Calvinists*, and at this  
 present

present in the Kingdome of *England* betwixt the *Presbyterians* and *Independents*, *Malignants* and *well affected*, & the *Cavaliers* and *Roundheads*, as they call each other. I confesse there are many amongst them stored with morall goodnesse, especially in the Kingdome of *England*, and especially amongst the *legall Protestants*; but the devotion and zeal is amongst the *Puritanes*, which hath eaten up almost all morall honesty among them. I will only instance in the want of sanctity of some of them who are the Converters of the world (as they say) to the purity of the *Gospel*; whose unhallowed actions, if they could be objected against the *Apostles*, the first publishers of the *Catholique Religion*, it might (without a second objection) breed a stand in those infidells that were approaching to the belief thereof.

*Luther*, the *Lucifer* and morning star of the *Protestant Religion*, doth thus proclaim his own lustfulnesse, (*To. 5. Wit. Ser. de. matrim. fol. 119. a. versus finem*)  
 'As it is not in my power to be no man,  
 'so it is not in my power to be without a woman. And (*Tom. 1. Epist. fol. 334 ad. Phil.*)  
 'I am burned with the great flames of my  
 'unraged lust; I, who ought to be fer-



'vent in Spirit, am fervent in the flesh, in  
 'lust, sloth &c. with much more to this  
 purpose. And to make himselfe more fa-  
 mously impious, he married a *vowed Nun*,  
 adding to lust, Sacriledge, both in him-  
 selfe and her. He is also by his fellow *Pro-*  
*testants* charged with *arrogancy*, *insolency*, and *pride*,  
 for which (say they) God  
 with-drew his true Spirit  
 from him; which he exercised  
 against persons of the highest  
 quality, particularly against  
*Henry the eighth King of*  
*England*, and said, *'The di-*  
*'vine Majesty is on my side, so*  
*'that I doe not care though a*  
*'thousand Augustines, a thousand Cy-*  
*'prians, a thousand Henricane Churches*  
*'stood against me. And in his defence of*  
*his Translation of the new Testament*, he  
 saith, 'If thy Papist wil prattle concerning  
 'this word (*alone*) which he added to the  
 'text, where it is said that we are justified  
 'by faith) presently answer, Doctor Mar-  
 'tin Luther will have it so, and saith, a  
 'Papist and an asse are the same. So I will,  
 'so I command, my will be a law. For wee  
 'will not be the schollers of the Papists,  
 but.

*a Zuinglius*  
*to 2. in Res.*  
*ad confess. Lu-*  
*theri fol.*  
*878. a. ante*  
*med. Oecolam.*  
*pad. in resp.*  
*ad confess. Lu-*  
*theri.*  
*bin l. cont.*  
*Anglia Re-*  
*gem.*

\* but the Masters and Judges. And *Sleydan* his deare *Scholer* ( *l. 3. fol. 29. b. initio. & l. 2. fol. 22. a.* ) doth report, that he himselfe acknowledged his ' profession not to ' be of life or manners, but of doctrine ; ' wishing that he were removed from the ' office of preaching, because his manners ' and life did not answer his profession; In so much that it gained the place of a Proverb amongst the *Protestants* of those daies; to expresse their riot and intempe-

c *Morgens-*  
*terne in tra.*  
*de Eccl. p.*  
225.

rance, by saying, *HO D I E*  
*L U T H E R A N I C E V I -*  
*V E M U S*, to day we will live  
like *Lutherans*. His impa-

dent railing, his foule, filthy, and Bedlam-like expressions have bred a stench through all his writings ; and it is no wonder : for who would look for better language, or beter life from one who

*Luther in*  
*Conc. Dom. Re-*  
*minis. fo. 19.*  
*apud Cochleum*  
*Idem in Col-*  
*loq. Germ. fo.*  
275. 281.

was such a darling of the de-  
vill, that he knew him very well  
( as he to his great credit con-  
fesses ) ' that he had eat more  
' than one measure of salt with  
' him, and that the devill slept

\* with him oftner than his wife *Katherine*.

Concerning *Calvin*, that admired *A-*  
*postle* of *Protestants*, it is affirmed by *Con-*  
*radus*.

*radus Schlusſelburg* (in *Theol. Calvinistar.* 1.2.fol.72.) a man of eminence in the *Proteſtant Church*, and certainly a great enemy to the *Church of Rome*, that 'God in 'the rod of his fury viſiting *Calvin*, did 'horribly puniſh him before the fearfull 'houre of his unhappy death; for he ſo 'ſtruck this *Heretique* with his mighty 'hand, that being in deſpaire, and calling 'upon the Devill, he gave up his wicked 'ſoul, ſwearing, curſing, and blaſpheming. 'He died of the diſeaſe of lice and worms, 'increaſing in a moſt loathſome ulcer about his privy parts, ſo as none preſent 'could indure the ſtench. Theſe things 'are declared concerning his laſciviousneſſe, his ſundry abominable vices, and 'Sodomitical luſts; for which he was by 'the Magiſtrate, under whom he lived, 'branded on the ſhoulder with a hot burning iron; unto which I yet ſee not any 'ſound and clear refutation made. Thus far he.

Of *Beza* alſo another *Father* of the *Proteſtant Religion*, many foul and impious things are recorded; his odious conſpiracies and ſeditious books are mentioned by *Bolſeck* in his book of *Beza's life*, and by *Bancroft* in his *Survey*, pag. 127. 54.

59. 219. 220. By whom also he is taxed of insolency, pride, and impudence, in being too bold with the antient *Fathers*.

a *Fains dev-*  
*ta & obitu*  
*Beza p. 19.*

Lastly, he wrote many lascivious Poems (and that after he was turned *Protestant*) and one *Epigram* amongst the rest most infamous; wherein debating with himself, whether he should prefer his lust with *Candida* his wench, or *Andebertus* his boy; in conclusion he prefers the later, and of two evill doings, both of which he ought to have avoided, he doth deliberately choose one, and that the most foul and unnaturall. These things and much more to this purpose are recorded of these, and others the supposed *Apostles*, converters of the world, and restorers of the purity of *Evangelicall Doctrine*, of whom we may say, as *Josephs* Brethren did to *Jacob* of his Coat all smeered with blood, *VIDE UTRUM TUNICA FILII TUI SIT, AN NON*; See whether it be thy sonnes coat or no, *Gen. 37. 32.* Judge whether these be the lives of the Sonnes of God, sent to controule the world, to reform and lead out of error the misguided sonnes of men. Surely any prudent man will believe, that either

either God never intended the change they have made, or if he did he would have chosen other kind of men than these: such as *Moses* and the *Prophets*, who gave the Law unto the *Jewes*; and *Christ* and his *Apostles* who brought the *Gospel* to the *Gentiles*.

As for the common multitude, *Luther* (to the credit of his Doctrine) confesses, (*Postill. super. Evang. Dominica 1. Advent.*) that the world grows daily worse, men are now more revengefull, covetous, licentious, then they were ever before in the *Papacy*. And again he saith, (*Domin. 26. post Trin.*) before (when we were seduced by the *Pope*) every man did willingly follow good works; and now everyone neither saith, nor knows any thing, but how to get all things to himself by exactions, pillage, thefts, tying, usury, &c. And of those that have changed from the *Catholique Roman* to the *Protestant Religion*, it is confessed by *Luther* (in *Serm. convivial. Germ. fol. 55.*) & *Musculus*, (*Loc. Com. cap. de Decal. in explanat. 3. precepti p. 62. circa med.*) That they have changed their lives into worse: Which made *Paulus Eberus*, a *Protestant* writer of note complain, saying, (in *prefat. Comment. Philip. in Ep. ad Cor.*) which evils seeing every

every one doth behold with his proper eyes; he doubts (not without cause) whether our Evangelicall congregation be the true Church. Which also with the other reasons forementioned hath made me not at all to doubt thereof, but to believe assuredly, that it is not the true Church.

§. 3. As for the recrimination of the Protestants, and charging the lives of some Popes, and many of the Clergie and Religions, with great impiety, as it is not denied, so far forth as it is true, so it is in it self impertinent; for what Church pretends to have every particular person, though of the highest rank, blamelesse? Let them look upon the heads of their own Churches, whosoever they be that they count so, and see whether by their owne members they are accounted spotlesse; particularly the first head of the Church of England, King Henry the eight. And upon their own Clergie, of whom not I, but Doctor King, Bishop of London, (in *Jo-nam. Lecture 45.*) saith, that scarce the tenth man of the Ministry is morally honest. But nowsoever the successors may faile, yet it is a matter highly suspitious, yea altogether convincing, that they that pretend to be the first revealers or revivers of the forsaken

ken-truth of God, if they be not of godly lives are counterfeit Messengers and false Prophets. And the Protestants have no reason to make an inventory of the faults of *Catholiques*, for so many hundred years as they confesse *Catholiques* have possessed the Church, and that throughout the world, and compare it with their own faults, whose Church is little above one hundred year old, and possessing but some corners of the world.

Nor is the sanctitie of the Church (I confesse) to be measured exactly by the zealous complaints against sin on either side; for zealous complaint is hyperbolicall, even in holy Scripture. But it is manifest that the Protestant Religion hath not that sanctity of life in it that the *Catholic* hath, when neither the founders thereof had any at all, nor the followers any more, but much lesse, than when they were *Catholiques*. In fine, compare the lives of *Roman Catholiques* and *Protestants* both *Clergie* and *Laitie*, and of the same Nation, (for that some Nations perhaps are addicted to vice in generall more than others, and every Nation to some one or few particular vices more than another,) the best to the best, and the major part to the



the major part, we shall find (so have I done) and I have heard even *Protestants* themselves confesse, that they are exceedingly overballanced by the *Catholiques*.

### CHAP. XIX.

*Of the tenth and last (here mentioned) Mark of the Church, (viz.) That the true Church hath never been separated from any society of Christians more antient then her selfe.*

§. I. **T**He last *Mark* of the *Church* which I will mention is, her never going forth out of any visible society of *Christians*, elder than her self; of which going out, as a note of error and falshood, the *Apostles* say, *They went forth from us*, 1 *Joh.* 2. 19. *Certain that went forth from us*, *Acts* 15. 14. *Out of your selves shall arise men speaking perverse things*, *Acts* 20. 30. *These are they that separate themselves*, *Jude* vers. 19. *Certain it is*, that the true *Church* is most antient, as truth itself is elder than falshood, if therefore there have risen in the *Church* men of indifferent judgements or affections from the true *Church*, they have presently made a separation, gone out of the *Church*, wherein they were,

and

and erected a new *Church* to themselves; As *S. Augustine* saith, (*Tract. 3. in Ep. Joan. de Sym. ad catech. l. 1. c. 5.*) 'All Heretiques went out from us, that is, they go out of the Church; and againe, The Church Catholique fighting against all Heresies may be opposed, but she cannot be overthrowne: all heresies are come out from her, as unprofitable branches out from the Vine, but she remains in her vine, in her root, in her charity. A vain thing therefore it is for *Protestants* to charge the *Church of Rome* with departing from the Word of God, and the Doctrine of the *Apostles*, unlesse they can prove that she departed from some former *Church* that held other doctrine than she doth. But certain it is, that this cannot be proved, seeing she was planted by the *Apostles S. Peter* and *S. Paul*, and never separated her self from any precedent *Church*.

It is true indeed that there were *Churches* elder than she in time, as she is a particular *Church*, as the *Church of Ierusalem*, where the *Gospell* was first preached, and of *Antioch*, where *S. Peter* was first *Bishop*, with other *Churches* in *Asia*, but these all agreed in the unity of Faith,  
and

and were all subject to the *Church of Rome*, after it was planted, in union under the head thereof *S. Peter* and his successors, as I shall shew by and by. And the *Church of Rome* did never seperate from any of these, but many of these from her, in the Heresie of *Arius* and others, as *Protestants* will not deny. If then she did never separate from any elder *Church*, so that men might say here is a *Church*, and there is the *Church of Rome*, once the same with her, and now separated from her, she must still be the first and true *Church*, or there is none upon earth.

But certain it is on the contrary side, that all the former *Churches*, which *Protestants* themselves will call *Heretiques*, as *Arrians*, *Macedonians*, *Nestorians*, *Eutychians*, *Donatists*, with many others, did separate from the *Church of Rome*, and she can tell when, and why; and no lesse certain is it, that all that are now called *Protestants*, and all the pedigree of their fore-fathers, *Waldo*, *Wickliffe*, *Husse*, *Luther*, *Calvin*, and all the Kingdomes wherein their followers are, were once, and first of the *Roman Catholique Church*, and have forsaken her Communion and departed from her, and have not joyned

to any other *Church* more antient, and subsistent apart from her, by which shee was condemned of novelty and separation, nor are they able to shew any such *Church*; therefore the *Roman* must needs be the true *Church*: Or else (which is a most absurd and impossible imagination) the true *Church* hath been utterly extinguished, and revived againe; and that not by the service of such men, as proved their calling by miracles or sanctity of life (as *Roman Catholiques* have done, to all the nations they have converted) but were men notable only for their wickedness.

And these amongst many others which might be added, and of which much more might be said, are those infallible *Marks* that prove the *Church of Rome*, and those that communicate with her to bee the one, true, holy, *Catholique*, and *Apostolique Church*. That *Church* of whose infallible and never-erring Judgement, the *Scripture* assures us, calling it, *The ground and pillar of truth*; which hath the *Spirit of God* to lead it into all truth; which is built upon a rock, against which the gates of hell shal not prevaile; wherein *Christ* placed *Apostles*, *Prophets*, *Doctors* and *Pastors*, to the con-

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summation

summation and full perfection of the whole body, that in the mean time we be not carryed away with every blast of doctrine, 1 Tim. 3. 15. John 16. 13. Mat. 16. 18. Ephes. 4. 11. 12. That Church which whatsoever it says, God commands us to doe, and he that will not, is an heathen and a Publi- can; which whatsoever shee shall bind on earth, is bound in heaven, and whatsoever shee shall loose on earth, is loosed in heaven; which is the spouse of Christ, his body, his lot, Kingdome and inheritance given him in this world, Math. 23. 3. and 18. 17. 18. Of which S. Cyprian ( Epist. 55. ) saith, To S. Peters chaire and the principall Church infidelity or false faith cannot have access. And S. Hierome, ( Apol. advers. Ruff. l. 3. c. 4. ) ' That the Roman faith commanded by ' the Apostles cannot be changed. And ' S. Gregory Nazianzen, ( Carm. de vita sua ) ' Old Rome from antient times hath ' the right faith, and alwaies keepeth it, as ' it becomes the city which over-rules the ' world. Which being so, what remains to every man, but laying aside endlesse dispute about particulars, to cast himself into the armes of this Holy mother Church, and wholly rely upon her infallible judgement, wherein Christ Jesus her husband hath

hath promised, and hath reason to preserve her. And to submit themselves to the visible head thereof the *Pope of Rome*, of whose authority, as I did myself particularly enquire, and was moved thereby, so I will briefly propound it to others.

## CHAP. XX.

*That the Pope is the head of the Church.*

§. 1. **T**HE Protestants doe usually blaspheme the *Pope* and *Sea of Rome* with the title of *Antichrist*, of the *Whore of Babylon*, of the *Mother of Abominations*, of the *Beast with seven heads and ten hornes*, and many other like courteous compellations ; and it is the maine designe of some of the *Clergie* to perswade the people into a belief that he is *Antichrist* ; which conceipt when it hath once strongly seized them, as it doth, yet by very weake and silly arguments, they care not to enquire any further, but conclude from thence ( and that justly, if it were true, that neither he nor his adherents, are either Head or members of the *Church*. But the contrary I found most evident by the testimony of all antiquity. First that our *Saviour* appointed *S. Peter* his *Vicar* &

Head of his Church here on earth; and after him, his successors in the *Sea of Rome*; nor do we read either in *Scriptures*, *Concels*, *Fathers* or *histories*, that any other of the *Apostles* but *Peter*, was thought, or pretended by any, to be the chiefest over the rest, and over the whole Church; and that it is necessary that some one be Head, both reason and authority doe convince.

Nor is it a denyall of *Christ* to be the Head, while we say, that *S. Peter* was, and the *Pope* is so. For *Christ* we confesse is the Head originally and immediately, the *Pope* derivatively from and by him; *Christ* is the principall, the *Pope* but his deputy, and representer; and these two headships doe not contradict (as some *Protestants* imagine) but are subordinate the one to the other. And with as much reason they may deny a *King* to be head of his *Kingdome*, because the *Scripture* saith, *Psal. 46. 8. God is King over all the earth*, as deny the *Pope* to be head of the Church, because *Christ* is so. *S. Basil* (*Concione de pœnit.*) shewes us the difference of their headships: 'Though *Peter* be a rock (saith he) 'he is not a rock, as *Christ* is; for *Christ* is the true immovable rock of himselfe, *Peter* is immoveable by *Christ* the rock,



rock, for *Jesus* doth communicate and impart his dignities not voiding himselfe of them; but holding them to himselfe, bestowes them also on others: He is the light, and yet you are the lights; He is the Priest, and yet he makes Priests; He is the Rock, and he made a rock. Therefore our Saviour saith to Peter, (*Math.* 16. 18. 19.) *Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevale against it. And, I will give unto thee the Keys of the Kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Nor is it contrary to this (as Protestants imagine) to say (as the Fathers sometimes doe) that the Church was built upon the confession of Peter, these two expositions not excluding, but including one another. For they intend that the Church was built causally on the confession of Peter, and formally on the ministry of the Person of Peter; that is to say the confession of Peter was the cause wherefore Christ chose him, to constitute him the foundation of the ministry of the Church: and that the person of S. Peter was that, on which our Lord did properly build

his Church; as S. Hilary (in Mat. c. 16.) saith, *The confession of S. Peter hath received a worthy reward.* So that to say, the Church is built upon the confession of Peter, is not to deny that it is built on the person of Peter, but it is to expresse the cause wherefore it is built upon him; as when S. Hierome (ad Pammach. advers. error. Joan. Hierosol. Ep. 91.) said, that *Peter walked not on the waters, but faith;* it is not to deny that S. Peter walked truly on the water; but it is to expresse that the cause that made him walk there, was not the naturall activity of his body, but the faith that he had given to the words of Christ. So that these two propositions are both true, *Peters faith walked on the water;* and *Peters person walked on the water;* so likewise these, *the Church is built on the faith of Peter,* and *the Church is built on the person of Peter:* the confession of Peters faith being the cause why Christ built his Church upon Peters person.

Againe our Saviour said to Peter, *Simon sonne of Jonas lovest thou me more than these?* He saith unto him, *yea Lord thou knowest that I love thee.* He said unto him *feed my lambs,* John 21. 15. And thus the second and the third time. Which speech

was directed to *Peter* alone, as appears by these words [*more than these*] whereby he is separated from the rest; and by these words is given to him the Ecclesiastical power to feed, and also to governe, as the word in the originall doth signifie; and that not some alone, but all the whole flock of *Christ*. Of which the *Fathers* give abundant testimony: S. Aug. saith (*Serm. 5. in fest. Pet. & Pauli.*) speaking of S. *Peter*, that he 'only amongst the Apostles 'deserved to hear, verily I say unto thee 'thou art *Peter*, and upon this rock I will 'build my Church, worthy truly, who to 'the people, who were to be builded in 'the house of God, might be a stone for 'their foundation, a pillar for their stay, a 'key to open the gates of the Kingdome 'of heaven. And againe, (*Question. vet. & nov. Test. q. 75.*) 'Our Saviour when 'he commands to pay for himself and 'Peter, seemes to have payed for all; because as in our Saviour were all the causes 'of superiority; so after him all are contained in Peter; for he ordained him the 'head of them, that he might be the head 'of our Lords flock. S. Gregory also (*lib. 4. Ep. 32.*) saith, 'It is cleer to all that 'know the Gospell, that by our Lords

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mouth,

‘mouth, the care of the whole Church is  
 ‘committed to Holy Peter, the Prince of  
 ‘all the Apostles, for to him it is said, *Peter*  
*lovest thou me? feed my sheep*; and  
 further he applies the places of *Scripture*  
 spoken to S. *Peter* above mentioned, to  
 this end. And S. *Chrysostome* (*Hom.* 87.  
*in Joan.* 21.) saith, ‘that Peter was the  
 ‘mouth of the Apostles, and the Prince  
 ‘and top of the company, and therefore  
 ‘Paul went to see him above others. As  
 for S. *Pauls* reproving of S. *Peter*, it was  
 for an error of conversation not of do-  
 ctrine, as *Tertullian* saith, nor doth it any  
 way diminish his *Primacy*, but only shews,  
 that an inferiour may reprove his superi-  
 our, if the matter require it, and the man-  
 ner be not unseemly; which no man will  
 deny: Therefore this instance is nothing  
 to the purpose, being thus also answered  
 by S. *Augustine.* lib. 2. de. *Bapt.* c. 1.

§. 2. And as Christ ordained S. *Peter* to  
 be the supreme *Pastor* and Head of the  
*Church*, so it was his will, that that office  
 should continue in S. *Peters* successors in  
 the *Sea of Rome*. That there should be one  
 chiefe *Pastor* alwaies in the *Church* for the  
 government thereof, and deciding of  
 controversies, Gods practise in the *Church*  
 of

of the *Jewes* (*Numb.* 20. 28. *Exod.* 18. 15. &c. *Deut.* 17. 8. &c.) gives us reason to believe; who appointed the *High Priests* therein to succeed one another, to this end. That the office of a *Pastor* is alwaies needfull, our Saviour implies in calling his people, his sheep; and sheep without a shepherd are like to be but ill provided for: and as they are alwaies sheep, so they ought alwaies to have a shepherd; which office in ordinary being given to *S. Peter* first, ought to continue out of the necessity of the cause thereof, so long as the sheep continue, which will be to the end of the world: Which *S. Peter* not being now able to doe in person; reason requires that it should be done by his *Successors*. The *Apostle* 1 *Cor.* 12. 21. compares the *Church* to a body, and saith, *The head cannot say to the feet, I have no need of you*; which cannot be understood of *Christ* our head, for he may truly say to us all, that he hath no need of us; it must therefore be meant of some Head here on earth, which must continue as long as the *Church* continues a body, and that is to the worlds end.

And that the successors of *S. Peter* are this Head, *S. Chrysostome* doubts not to affirm,

affirm who demanding why *Christ* shed his blood, answers, 'It was to gaine  
*De Sacerdot.* 'that flock, the care whereof he  
*l. 2. initio* 'committed to *Peter* & to *Pe-*  
*Leo Serm. 2.* 'ters successors. And *S. Leo*, *Peter*  
*de Annivers.* 'continues and lives in his Succes-  
*assump. sua* sons. And that his successors are  
*ad Pontif. c.* the *Bishops of Rome* is out of doubt; none but  
 they ever assuming it to themselves, or ha-  
 ving it granted by others. For the *Bishop of*  
*Antioch* succeeded not *S. Peter* in the go-  
 vernment of the whole *Church*, but of that  
*diocese*; for succession to any in his whole  
 right, is not but to him that leaves his  
 place either by naturall death, deposition  
 or voluntary resignation; now *S. Peter*  
 living and ruling left the *Church of Anti-*  
*och*, and placed his *See* at *Rome*, where he  
 also died; so that he that succeeds him in  
 that *See*, must succeed him both as he was  
*Bishop* thereof, and likewise as he was  
 Head of the whole *Church*: as for the  
*Bishop of Antioch* he did never either  
 possesse, or pretend to higher than the  
 third place amongst the *Patriarchs*. (*Conc.*  
*Nic. Can. 6.*)

*Gelasius* (*In decret. cum 70. Episcopis.*)  
 affirms that the *Roman Church* is pre-  
 ferred before other Churches, not by any  
constitutions,

'constitutions of Councells, but she ob-  
 'tained Primacy by the Evangelicall voice  
 'of our Lord ; saying, thou art Peter and  
 'upon this rock I will build my Church.  
 And *S. Hierome* in his 59. *Epistle* writing  
 to *Pope Damasus* saith, 'I being a sheepe do  
 'require from the Priest the Host of salva-  
 'tion, and from the Pastor safeguard &c.  
 'I speak with the successor of the Fisher  
 '&c. I following none but Christ first, am  
 'joynd in Communion to your holynesse,  
 'that is to the chaire of Peter ; upon that  
 'rock I know the Church to be builded ;  
 'whosoever out of this house eates the  
 'lamb, is prophane , whosoever shall not  
 'be in the Ark of *Noe* shall perish in the  
 'deluge. And *S. Aug.* writing to *Pope In-*  
*nocentius* ( *Epist.* 92. ) saith, 'wee think  
 'that by the Authority of your Holynesse  
 'derived from the authority of Holy  
 'Scriptures , they will more easily yeeld,  
 'who believe such perverse and pernicious  
 'things. Wherein he derives the *Popes* au-  
 'thority from the *Scriptures*. And *S. Ber-*  
*nard* writing to *Pope Eugenius* saith thus,  
 'Thou alone art not only  
 'the Pastor of sheepe, but  
 'also of Pastors. Thou de-  
 'mandest how I prove this?

*De consider.* l. 3 cap. 8.  
*8. & Epist.* 190. ad  
*Innoc. PP.*



' Out of the word of our Lord. For to  
 ' whom, I do not say Bishops, but also of  
 ' the Apostles, were all the sheep so abso-  
 ' lutely and indeterminately committed?  
 ' Peter if thou lovest me feed my sheep:  
 ' which? the people of this or that city,  
 ' country, or Kingdome? Hee saith, my  
 ' sheep. To whom, is it not plain, that hee  
 ' did not assigne some, but all? Nothing is  
 ' excepted where nothing is distinguished,  
 ' &c. To conclude, James ( who seemed a  
 ' pillar for the Church ) was content with  
 ' Jerusalem onely, yeelding the uni-  
 ' versality to Peter. And with the *Fathers*  
 apart, doe concur the *Fathers* united in  
 Councell, by whom in many Councells this  
 truth hath been declared, as in the Coun-

cell of <sup>a</sup> Trent, the Councell of  
 Florence, <sup>b</sup> the Councell of <sup>c</sup> Ba-  
 c Respos Synod <sup>d</sup> st, the Councell of <sup>e</sup> Ephesus,  
 de cons. ritat. the Councell of <sup>f</sup> Lateran, the  
 Conc. general. second Councell of <sup>g</sup> Nice,  
 d Part. 2. Act. the Councell of <sup>h</sup> Chalcedon,  
 3c. as is easy to shew at large if  
 e Sub. linc. 3. need required.  
 f. 5.

§ 3. As for the attempt of  
 the Bishop of Constantinople a-  
 gainst the Pope, it was not for  
 the Primary and headship of  
 the

§ Act. 2.  
 g Conc. Chal.  
 Act. 3. & Act.  
 3. cons. 2. p. 52  
 146. 1. 1. 1.

the Church Catholique, but only of the Churches of the East; And the title of *universall Bishop* which he claimed, was not with intent of superiority over the Pope, but over the other *Patriarchs*, who were all of the *Easterne Empire*, and in association with the Pope for those parts, yet with subjection to the Pope, acknowledging him the root and stock of the *universality*; even as *Menas Patriarch* of *Constantinople* in the time of this contention acknowledges, saying, 'we will in all things follow and obey the sea Apostolique. And as the *Emperour* and *Patriarch* both acknowledge; as *S. Gregory* (lib. 7. *indict.* 2. ep. 93. ) reports in these words; 'Who is it that doubts but that the Church of *Constantinople* is subject to the Sea Apostolique, which the most religious Lord the *Emperour*, and our brother *Bishop* of the same city continually protest. And if it were true (as *Protestants* imagine ) that the *Bishop* of *Constantinople* contended with the Pope for the absolute *Primacy* over the Christian world, this doth no more prove his right, than *Perkin Warbecks* pretention in the daies

Concil. Constant.  
sub. Men. Act.  
†.

daies of *King Henry the seventh*, did prove his right to the crown of *England*. And certain it is that neither the one, nor the other did obtain that which he aspired to, but were rejected by the voice of mankind, which is an argument that their claim was unjust.

§.4. Another great objection of *Protestants* against the *Popes Primacy*, is fetched from *S. Gregory*, who was *Pope* himselfe; and is this, 'That he that intituled himselfe universall Bishop, exalted himselfe like Lucifer above his brethren, and was a forerunner of Antichrist. To the understanding of which words, I found that the word *universall* hath two meanings; the one proper, literall and grammaticall, whereby it signifies *Only Bishops excluding all others*; the other transferred and Metaphoricall, whereby it signifies the supreme over all *Bishops*: and *S. Gregory* censured this title in the first sense; because that from hence it would have ensued, that there had been but one *Bishop* only, and that all the rest had been but his Deputies and not true *Bishops*, and true Officers of *Christ*; as he saith, (1. 7. ind. 2. Ep. 96.) *If there be one that is universall Bishop, all the rest are no more Bishops.* Now *S. Gregory* maintained

tained that all *Bishops* were true *Bishops*, Ministers and officers of *Christ*, although concerning jurisdiction, they were subordinate the one to the other. He therefore that usurps that title wholly to himselfe, exalts himselfe (with relation to the *Episcopall* order) above his brethren, denying him the essence and propriety of *Bishops*, and officers of *Christ*, and makes them only *Commissioners* to him, as if they had the originall of that office from him; and not from God.

And in this sense *S. Gregory* withstood the title of *universall Bishop*, and not to deny (in case of jurisdiction) the superiority of one *Bishop* over another, and the *Bishop* of *Rome* over all: For that he main-  
taines (*Lib. 7. ind. 3. Ep. 62.*) saying,  
'If there be any crime found in Bishops, I  
'know no Bishop but is subject to the Sea  
'Apostolique. He also addes for explica-  
tion of the matter in hand, (*Lib. 4. ind.*  
*13. Ep. 32.*) that 'The care of the Church  
'hath been committed to the holy Apostle,  
'and Prince of all the Apostles, *S. Peter*;  
'the care and Principality hath been com-  
'mitted to him, and yet he is not called u-  
'niversall Apostle. In which words hee a-  
'scribes the *Primacy* and headship of the  
*Church*

Church to *S. Peter*, & yet denies the universality: it must therefore needs be, that the word *universal* in *S. Gregories* sence, in this case, is not the deniall of the *Primacy* of Jurisdiction over the whole *Church*, but of his being the only *Apostle*, as if there were none but he, & such as should derive their authority originally from him, & not from God. And with application to the *Pope*, it is the denyall of his being the *only Bishop*, as if there were no Bishop in the world but he, or such as he should constitute his deputies, as from himself, and not by command from God, and as the Officers of God.

Moreover the Histories of all ages bear record, that the *Bishop* of *Rome* hath exercised authority over all other *Bishops* in the world, even in all Forraign Nations, (both before *S. Gregory* and after, and even in his person, and therefore he cannot mean the universall Government, when he reproves the title of *universall Bishop*;) as by creating them himself; by confirming them, created by others; by deposing them, by restoring them, being deposed by others; by appointing them his Vicars, by finall deciding their controversies; by accepting their *Appeales*; by making Lawes over all the *Church*;

Church; by dispensing with them; by inflicting his censures; by being *President* in *Generall Conncells*; by calling of *Conncells*, so far as concerned the Ecclesiasticall authority, which is the chiefeſt; though the *Emperours* concurred therein in regard of temporall authority, and of that only, to make them obligatory to the secular tribunall, and executory by the Ministry of the Officers of the *Emperour*; as witneſſeth the *sixt Generall Councell*, (*Act 18.*) speaking of the first *Generall Councell* of *Nice*, which saith, 'The most sacred *Constantine* and the Praise-worthy *Sylvester* called the famous Councell of *Nice*: which may also be proved of all the rest. And by the saying of *Athanasius* (*ad solit.*) 'That an Emperour presiding in Ecclesiasticall judgements is the Abomination of Desolation, fore-told by *Daniel*. And of *Osins* the Bishop of *Cordua*, in an *Epistle* of his to *Constantius* the Emperour; 'Go not about to meddle in Ecclesiasticall affairs; and command not us in such matters; but rather learne of us; God hath committed the Empire to thee, and the government of the Church to us. And by the Protestation of the *Emperour Constantine*, *Pogonat* sent to Rome for the holding

holding of the sixth Generall Councell,  
 'I will not sit as Emperour amongst them,

*In Epi. Greg. 2.  
 ad Leon. Imp.  
 Ep. 1.*

'I will not speak imperi-  
 'ously, but as one of them,  
 'and what the *Prelates*  
 'shal ordain, I will execute.

All which do undoubtedly prove the  
*Pope of Rome* both by divine and humane  
 Law, and by the right of prescription in  
 all ages, to be the supreme *Pastor* and  
 Head of the *Church*. And all the objecti-  
 ons urged by *Calvin*, & all other invaders  
 of this *Sea*, are but like water furiously  
 beating against a *Rock*, broken into drops,  
 and forced creepingly to recoile, and to  
 foame and cry through shame and indig-  
 nation at their vaine and impossible at-  
 tempts: impossible indeed, unlesse they  
 have more force then the gates of hell,  
 for they shall never prevaile against this  
*Rock*.

CHAP.



## C H A P. XXI.

*That English Protestants do much mistake Catholique Doctrine, being abused by the malice or ignorance of many of their Ministers; And that upon their own grounds they are obliged to inform themselves more exactly of the truth.*

§.I. **A**FTER all these fore-going considerations, for my more explicate satisfaction, I descended to the examination of all the particular Doctrines in controverſie betwixt the *Church of Rome* and the *Protestants*; whom I found in all things to be exceedingly over-weighed both by *Scripture, Councils, Fathers*, and reason. Of which I will ſay no more than I have done, but onely to ſhew in ſome few particulars, how our poore *English people* are abuſed by their ordinary *Preachers*, and made to believe monſtrous things of the Doctrine and practice of the *Church of Rome*, who for the moſt part ſtating the queſtion falſe, and laying to the *Catholiques* charge the things that they do not teach, raiſe an error out of their own fancy, and then fight againſt it moſt courageouſly, under the title of *Popery*. And  
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every young *Minister* is so valiant herein, that he thinks he baffles the most learned *Cardinall Bellarmine*, as *Goliath* thought he could have done *David*; and in this case for the most part the most ignorant and imprudent are the forwardest. And this I add to rectifie the opinions of the lesse learned, and to reconcile them so far to the *Catholique doctrines*, as to believe they are not so monstrous as they are vulgarly imagined.

First then they tell the people that the *Papists* (as they call them) are *Idolaters*, in that they worship Images, stockes, and stones, little painted babies and puppets, with many such like titles, wherewith they make themselves merry; and then alledge all the places of the *Scripture*, or *Fathers*, wherein the Idolatry of the Heathen is reproved. Now it is most certain that this is an unjust charge against *Catholiques*; first because the worship of *Images* and *Idolls* is not all one, seeing the words are of different signification, as is manifest by those places where it is said, *Let us make man after our Image*, (*Gen. 1. 26.*) *And a man ought not to cover his head, because he is the image and glory of God.* (*1 Cor. 11. 7.*) with many the like; wherein if they say that

that *Image & Idoll* were all one, they must say also that when God made *Adam*, hee made to himselfe an *Idoll*. Secondly *Catholiques* doe not worship *Images*, as God, which the *Heathen* and *Jewes*, when they had committed *Idolatry*, did, as appears by *Elias* who saith unto them, 3. *Kings* 18. 21. *If the Lord be God, follow him, if Baal be God, follow him*; cleerly intimating thereby, that they that followed *Baal*, followed and worshipped him as God. Thirdly it is only the worship of *Images* for God, which is by God forbidden, as appears, *Exod.* 20. 23. where it is said, *you shall not make to your selves Gods of silver and Gods of gold*, and *Lev.* 26. 1. *you shall make no Idolls and graven Images, &c. to bow downe therto, for I am the Lord, and my glory I will not give to another, neither my praise to graven images*, *Esay* 24. 8.

By which places (as by all other) is forbidden that kind of bowing, honour, and worship which is due to God only, because it is said, *I am the Lord*, therefore *Images* are not; and *my praise and my glory I will not give to another*, that is, that praise and glory which is due to me only; for otherwise (seeing man is another thing from God) it would be unlawfull to give  
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any kind of praise, or bow down to men, which no body I think will affirme. This and this only, is properly *Idolatry*; namely, to worship a creature, believing it to be God, and giving to it the divine incommunicable attributes, and in that imagination to exercise devotion to it; which is far from the belief or practise of *Catholiques*. But that holy creatures, as *Saints* and *Angells* are to be worshipped, with such worship as we give to persons of severall qualities here on earth, as bowing and kneeling; or such as we give to all whose help we desire, as praying; and these (in the absence of the parties) by and through their Images; and that the Images themselves are to be reverently handled for their sakes, whom they represent, no rationall man can deny.

§. 2. And whereas many *Protestants* stumble at the word *worship*, and think that it imports a thing that is to be done to God only, they are therein mistaken; *worship* signifying any kind of reverence and respect either of body or mind; and is communicable to all creatures according to their dignity: therefore in the *Englisch Phrase* we call all eminent *Gentlemen*, *worshipfull*, that is, men that deserve reverence

reverence or worship; and all men do worship others, when they put off their hats, or bow their bodies to them. And whereas they say, it is but civill worship which they give to men, it is impertinent; for civill and religious worship do not differ in the outward act or expression, but in the object that is worshipped; that being civill worship which is given to a civil person or thing, which is religious worship, being directed to a holy person or thing. Now *Saints*, being holy persons, their *Images* or other things that belong to them may be said to be holy; first because they have relation to them; as the Scripture saith, *put off thy shooes from thy feet; for the place where thou standest is holy ground, Exod. 3. 5.* which was in regard of the presence of the *Angells* by whom the Law was delivered, *Gal. 3. 19.* Secondly because *Images* are dedicated to honour God withall, by and through them whom they represent, of which the Scripture saith, *whatsoever shall once be consecrated, shall be most holy to the Lord, Levit. 27. 28.* for which cause all the *Vestments* and *Utensils* of the *Temples* were called holy; therefore the reverence and respect done to *Images* is and ought to be holy or religious

ligious worship; for whatsoever is holy, is religiously honourable or worshipfull, and that so far, and in that sense that it is holy; and so are Images of religious persons.

The *Councell of Trent* (*Sess. 25. decret. de Sanct. Imag.*) hath expressed the doctrine of the *Catholique Church* herein, in these words, 'The Image of *Christ*, of the *Virgin Mother of God*, and of other Saints, 'are to be had and retained, especially in 'Churches; and due honour and worship 'is to be imparted to them; not for that 'any Divinity is to be believed to be in 'them, or vertue for which they are worshipped; or that any thing is to be begged of them, or that hope is to be put in 'them, as in times past the Pagans did, who 'put their trust in Idolls; but because the 'honour which is exhibited to them, is referred to the first pattern, which they resemble. So that by the Images which 'we kisse, and before whom we uncover 'our heads and kneel, we adore Christ and 'his Saints, whose likenesse they beare. Whatsoever is more than this, are but School-points, which no man is bound to believe further than his particular reason guides him.

But

But howsoever the belief is ( say the *Protestants* ) yet the practise is otherwise, and some ignorant people doe pray to *Images* believing them to be very God, and so seek succour from them, as from God ; and it is better ( say they ) that the worship of Images should be abolished, than that it should be the occasion of Idolatry. Their affirmation as it is not to be believed, considering the plentifull meanes of instruction in all places, and the easinesse of the thing to be apprehended, so their inference is false ; for ( passing by their preferring their own judgement herein, before all the world of *Catholiques*, which objection lies against them in all that they say, and is a great one ) I answer, the good use of a thing is not to be taken away because of the abuse, especially when the good use is very abundant, and the abuse very rare, and easily amended by instruction ; otherwise all good things must be abolished, because by some or other they are abused. These men that argue thus, wil not say that wine is to be destroyed, because some men are drunk therewith ; or the use of swords forbidden, because some men commit murder with them ; especially, that the reading of the *Bible* should



be prohibited, because some men pervert it (as the *Apostle* saith) to their own damnation. The use of *Images* then (notwithstanding this objection) is lawfull, and unfit to be abolished.

Nor truly can any man, whose naturall understanding is not corrupted by his corrupting of *Scripture*, boggle at it. It is a Principle in nature, gathered out of *Aristotle*, IDEM EST MOTUS IN IMAGINEM ET EXEMPLAR, that the image may and ought to stand for the person whose image it is, and is by imagination to be taken as if it were the person, and what we doe to the Image, is done by imagination to the person. And this is expressed by the *Prophet David* saying, *Adore his footstool*, (which the *Protestants of England* falsely translate *at his footstool*) because he is holy, *Psal.* 98.5. God appointed that the Tabernacle should be taken by imagination for his house, the Mercy-seat for his Throne, and the Ark for his footstool, and so he imagined there present, as sitting with his feet on the Ark; and this ordination being supposed, the *Prophet* saith, *Adore his footstool*; yet taking of the Ark, as a place where God is present, is but a positive ordinance (whereas Images

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ges by the law of nature stand for those whose images they are ) yet this positive ordinance supposed, the law of nature also binds men to worship and adore it, with reference to God, imagined to sit thereon.

This ever hath been and is the opinion and practise of all the world, except it be of those who under the shew of grace have extinguished the light of nature, and yet even these in their humane practises doe the same things; as if *Christ* and his *Saints* were the only men that after death or in absence were incapable of honour. It is well known that the *Kings* and *Queenes* of *England* are honoured by uncovering of the head in all places, where they are but supposed to be present; and when they are dead, untill their funeralls are solemnized, there is the same respect exhibited to their Images as to themselves. And what *Puritan* lover is there that will not in the ardour of his affection, kisse, lay in his bosome, and talk to, not only the picture ( which doth more immediately and directly represent a person, than any thing else ) but even the handkercher, glove, or letter, which are but reliques of her whom he desires in marriage? And is

it lesse Idolatry to doe these things to mortall men than to immortall *Saints*, though there be as much difference observed in the degree of honour, as there is between the dignity of the persons? Surely if they consider it duely, they will find that they must either leave their religion in this point, or their manners and civility in all points, seeing either both or neither are *Idolatry*.

§. 3. Secondly they teach the people, and the people ordinarily believe, that *Catholiques* think to be saved by their good workes, and that without being beholding to *Christ*; For they make an opposition between these two assertions; wee are saved by *Christs* merits; And we are saved by our own merits: Hence they believe that *Catholiques* are the proudest and most ungratefull to God of all people in the world. But this doctrine is misliked amongst them, because it is misunderstood.

For *Catholiques* hold that no work is meritorious with God of its owne nature; but to make the same meritorious many graces are required. First the grace of adoption in *Baptisme*, whereby soules are supernaturally beautified by participation of the divine nature, whence a triple dig-

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nity redounds to works: One from *God the Father*, who in respect of adoption, regards good works, as the works of his children: Another from *God the holy Ghost* dwelling in us, by whom good works are honoured, as by the principall author of them; so that he rather then wee, doth the works: Thirdly they receive dignity from *God the Sonne*, whose members we are made by grace, which grace he by his merits purchased for us, so that the works we doe, are reputed not so much ours, or his; as the work of a particular member is attributed principally to the head. Secondly there is required grace prevenient whereby God stirres up mens hearts to pious workes; and grace adjuvant to assist us in the performanee of the works, making our free-will produce works that are supernaturall; and above the reach of meer man. Thirdly there is required the grace of mercifull indulgence, in not using us in the rigour of his justice; for God might require the good works we doe, as his own by many titles: as by the title of justice, being the works of his servants and bondmen; by the title of religion, as being the works of his creatures; by the title of gratitude, as being the works of persons infinitely

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finitely obliged to him; by which titles if God did exact upon works with uttermost rigour, no goodnesse would be left in them to be offered for meriting of heaven; But his infinite benignity remitting this rigour, moved thereunto through the merits of *Christ*, is content that wee make use of our good works for the purchasing of glory, and doth not exact them as wholly due by all his titles. The fourth is the favour of Gods liberall promise, by which he obligeth himselfe to reward the good works of his children according to the measure of their goodnesse, without which the most excellent works of *Saints* could not establish an obligation on him. And finally there is required the grace of perseverance, without which no man is crowned.

And so far are *Catholiques* from boasting or trusting in their merits, that the Councell of Trent ( *Sess. 6. Can. 16.* ) saith, God forbid that a Christian should either boast or trust in himself, and not in our Lord, whose goodnesse is so great towards all men, as that those things which are his gifts, he will have to be our merits. To be worthy of a thing, to deserve or merit it, signifie  
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all one; and that by our works we deserve and are worthy of heaven, is the frequent phrase of Scripture: *The workman is worthy of his hire*, saith our Saviour; *Luke 10. 7.* And *S. Paul*, *That you may be counted worthy of the Kingdome of God*; for which also ye suffer, *2. Thes. 1. 5.* And again, *That you may walk worthy of God, in all things pleasing, fructifying in all Good works*, *Colos. 1. 10.* And our Saviour, *They shall walk with me in white, for they are worthy*, *Revel. 3. 4.* And againe, *Come ye blessed of my Father possesse the kingdome &c. for I was hungry and ye gave me meat &c.* *Math. 25. 34.* alledging these as the cause why God received them into everlasting habitations; with plenty of other places to this purpose.

As for the most frequently objected place of *Luc. 17. 10.* *when you have done all those things that are commanded you, say we are unprofitable servants, we have done that which was our duty to do*; According to *S. Ambrose (lib. 8. in Luc.)* Christ commands hereby to acknowledge what we are of our selves, to wit, unprofitable, not what we are by his grace, for that is profitable; according to the Apostle, *2 Tim. 2. 21.* *If any man therefore shall cleanse him-*

*self from these, he shall be a vessell unto honour, sanctified and profitable to our Lord, prepared to every good work; according to S. Augustine, ( Serm. 3. de verb. Dom. )* we may be said to be unprofitable servants, because in doing all that is commanded, we do but our duty, we are Gods servants and slaves, and owe him all, nor could we look for reward had he not voluntarily covenanted with us. And to this base and poor condition of ours, for the preservation of our humility, *Christ* in these words sends back our thoughts: which hinders not, but that ( supposing Gods bountifull promise and covenant ) we may through his grace truly merit and expect reward; himself saying, *Mat. 20. 14. Didst thou not covenant with me for a penny? take that which is thine own, and go thy way.* S. Chrysostome observes, that *Christ* saith not, *you are unprofitable servants*, but bids them to say, they are; willing us thereby, after our good deeds, to think humbly, lest they be corrupted with pride; for that otherwise they only that work evill are by God accounted unprofitable, but they that do good, profitable, as our Saviour saith, *Mat. 25. 21. well done good and faithfull servant, because thou hast*



hast been faithfull over a few things, I will place thee over many things; enter into the joy of thy Master. And the unprofitable servant cast ye into utter darknesse. So that if all Protestants be unprofitable servants, they must expect the sequele thereof, utter darknesse, that is damnation.

§. 4. Thirdly many Protestant Ministers teach, and the people ordinarily believe, that *Catholiques* hold that there is nothing required to the remission of sins, but only to confesse them to a Priest, and the businesse is done. Whereas indeed they teach, that not only Confession to a Priest, but also Contrition and sorrow for their sinnes, (which is all that Protestants require,) as also Satisfaction for the temporall punishment due to sin, is requisite, and so make it a matter of far greater paine than the Protestants do, who reproach it for the easinesse thereof. Now all these parts of Penance are plainly expressed in Scripture; our Saviour saith to the Priests, *whose sinnes ye shall forgive, they are forgiven, and whose sinnes ye shall retain, they are retained*, Joh. 20. 23. and S. James bids us *confesse our sins one to another*, Jam. 5. 16. and if to another, to whom but to him that hath power to forgive?

The *Jewes* did object against our *Saviour*, as *Protestants* do now against *Priests*, saying, *who can forgive sinnes, but God only?* *Mark* 3. 7. which error of theirs to confute, he miraculously cured the man sick of the Palsie, *That ye may know the Son of man hath power on earth to forgive sinnes*, as our *Saviour* saith to them; which had been no crossing of their erroneous conceipt, as the word [*But*] doth intimate it was, unlesse he had pardoned him, as man, with Commission from God, and not as God immediate; for otherwise he should have said, why, I am God, and so I pardon him, but he did it as man, doubtlesse with delegation from God; as another *Evangelist* expresseth it, saying, *that the multitude glorified God, which had given such power to men*, *Mat.* 9. 8.

Nor need the simplest *Protestants* wonder that men should forgive sinnes, seeing *Catholiques* teach that they do it not by their own power, but by power given them from God; to whom it belongs originally and by his own power to forgive sins, and to them but derivatively and ministerially from him. So it is said, *that God only doth wondrous things*, *Psal.* 72. 18. and yet we read in *Scripture* of many men  
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that wrought *Miracles*, 3 *Kings* 8. 39. So it is said, that *God only knows the hearts of men*, 4 *Kings* 5. 16. and yet we read of others that knew the secrets of the heart. Nor can this forgiveness of sinnes (the power whereof *God* hath given to men) be interpreted of power only to declare forgiveness (as *Protestants* would have it) for this a child, or an Infidell may do as well as any other; they may tell them that if they repent *God* will forgive them; nor needed such a power as this onely, be ushered by *Christ*, by breathing on them and saying, *Receive the Holy Ghost*, *Joh.* 20. 22. nor by these words, *As my Father sent me, so I send you*; for surely his Father sent him to do more than barely to declare and tell them they were forgiven if they repented; and our *Saviour* should have changed the form of his words, and not have said, whose sinnes ye remit they are remitted; but whose sins ye remit, they were remitted before by *God*.

And that this power should be given only to the *Apostles*, if it be taken for absolute power of forgiveness, (as some *Protestants* affirme) is unreasonable; For seeing the reason and use of it, which

is to reconcile God and man together; after mans offending him by sin, will remain to the worlds end, therefore to the worlds end is committed to them the *Ministry of reconciliation*, 2 *Cor.* 5. 18. 19. 20. For this power of forgiving sinnes, was not given to the *Apostles* as a particular priviledge wherewith to dignifie their persons above other *Priests*, but for the use and benefit of *Christs Church*, which will alwaies in this world stand in need thereof, & therefore doth he in their Successors alwaies continue the power.

§. 5. As for *Satisfaction*, which *Protestants* are taught to believe is needlesse; it is plaine in *Scripture*; as first, that after the sin is pardoned, which is in regard of our reconciliation to God, and freedome from eternall punishment, yet there remaines a lyablenesse to temporall punishment; as appears in *David*, whom after he had repented, and God pardoned his finnes, yet he punished one sin with the death of his child, another with three daies pestilence, 2 *King.* 12. 13. 14. & 24. 10, 12, 13. Nor can this punishment be only for admonition & not of justice, seeing the Text saith it was, *because he had made the enemies of God to blaspheme.* *Moses* and *Aaron* died both

both in Gods favour, yet were punished with death before they entred into the land of *Canaan*, for their offence at *Meribab*; now where death is the punishment, it cannot be intended for their admonition and amendment in time to come, but as a scourge for their offences. And the *Psalmist* saith plainly, *Thou forgavest their sins and didst punish their inventions*; *Psal. 98.8.* If he forgave them, why did he punish them? If he did punish them, how did he forgive them? He forgave the eternall punishment, and inflicted the temporall. Also the *Apostle* saith, *whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it, in the person of Christ: 2. Cor. 2. 10.* Which words cannot concerne the remission of the fault, seeing that was pardoned before by the parties great sorrow, mentioned in the 7. verse, but must be meant of the temporall punishment, which was imposed in the name of *Christ*. This truth *Calvin* doth not deny, nor *Beza* upon this place, who saith, that the abatement of this rigour was afterwards called *Indulgence*.

And wherefore (I wonder) do *Protestants* when they would divert some present

present or near approaching danger, fast, and pray, and preach, and give almes, (when yet by their contrition they think their sinnes forgiven,) if they did not hope by these meanes to prevent or remove their temporall evils, which in their prayers they confesse to be inflicted for their sinnes? Thus doth the force of reason drive them to the practise of that, which out of opposition to the *Church of Rome*, in their doctrine they contradict. And though *Christs* satisfaction was sufficient for all the punishment due to our sinnes, yet if he hath appointed that we shall also satisfie, as knowing it in his wisdom a thing most meet, who shall gainsay it? His praiers also and his obedience was sufficient to obtain heaven for us, shall we therefore neither pray nor obey? You will say we shall, because we are commanded; so also are we commanded to satisfie, as the *Prophet Daniel* saith, *Redeem thy sinnes with almes, and thine iniquities with mercy towards the poore, Dan. 4. 24.* which Text to avoid, the *Protestants* doe corrupt. Now to redeem sinnes is the same in effect as to satisfie for them, for how is any thing redeemed, but by satisfying the price of its redemption? Why then should

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*Protestants* (under the pretence of magnifying the operation of *Christs* satisfaction, without our concurrence, which *Catholikes* yet acknowledge to proceed from him) disobey him, and leave him thereby the lesse satisfied with us? But this was *Luthers* most acceptable way to flesh and blood, to cast all the burden on *Christ*, and leave nothing to themselves, but the pleasing liberty of sin, which though it should infinitely extend it self, needs no other cure amongst them, but only their barren faith.

§. 6. Againe, *Protestants* are taught to believe that to entreat Gods favour by the merits of *Saints* (as *Catholiques* doe) is a great derogation from the merits of *Christ*. But why? *Catholiques* doe not deny, but that the merits of *Christ* are of infinite value, and there is motive enough in them for God to bestow all favour on us; yet seeing the *Saints* have merited of God, it is lawfull also to entreat him by those merits; and what he doth sometimes doe and not by Miracle, it is lawfull at any time to entreat him to doe: Now he did blesse the house of *Potiphar* for *Josephs* sake, therefore doubtlesse it was lawfull for *Potiphar* to intreat God to blesse him.



him for *Josephs* sake; and if so, then much more for the sake of *Saints* in heaven, who are more in Gods favour, then *Joseph* could be here in this life. Thus *Moses* desires God to assuage his wrath against the *Israelites*, saying, *Remember Abraham Isaac, and Israel thy servants; Exod. 32. 13.* and for what should he remember them but for the good works and service they had done? and for that to spare their children.

*Calvins* shift in answer to this and the like places is trifling, when he saith that God is only entreated to remember his *Covenant* with the *Patriarchs*, whereby he promised to blesse their posterity; for there is mention not only of Gods *Covenant*, but of the righteousnesse and merits of the *Saints*. *Salomon* praies thus, *Psal. 131. 1. Lord remember David and all his meeknesse*, his afflictions, as the *Protestants* read it, which is all one for our present purpose, both being meritorious; and a little after he saith, *For thy servant Davids sake turn not away the face of thine anointed;* where God is invoked by the merits of *David*, who was dead and gone: and God likewise for *Davids* sake did hear and prosper *Abia*, as the Scripture saith,  
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For Davids sake did our Lord his God give him a lamp in Jerusalem, that he might raise up his son after him, and establiſh Ieruſalem, becauſe David had done right in the eyes of the Lord, 3. Kings 15. 4 5. Much more is found in Scripture to this purpoſe. Nor can it be a derogation from the merits of *Chriſt*, whoſe value, as it is infinite in it ſelfe, ſo it gives all the tincture to all the merits of all *Saints*; like the *Elixer*, which turnes all into gold, that it touches; And like the radiant Sun enkindles all other celeftiall fires; yea ſo far is it from being a diſhonour to him, that it adds to him a great encrease of honour; by being able to raise his ſervants to ſuch a pitch of excellency, that they can merit favours both for themſelves and others.

§. 7. Againe *Proteſtants* are taught to believe that it is an arrogant thing to think that a man may doe more than he is commanded, (as *Catholiques* teach) whereas they think he cannot do ſo much. Yet what more plaine in *Scriptures*? What more evident in reaſon? That wee are commanded to give almes is true, but the proportion is not expreſt; let a man give ſo much dayly, as that he may juſtly think he hath diſcharged his duty, and ſinnes.

sinnes not, though he give no more; and then may he give more, and so do more then he is commanded. Suppose a man bound to fast and pray in such or such a measure, which when he hath done, he hath discharged the duty of a Christian; yet when this is done, he may take some of the time wherein he may lawfully feed and recreate himself; and bestow this also in fasting and prayer; doth not he in this doe more, than he is commanded? I think no impartiall man will say the contrary: Else there were no compasse or latitude of goodnesse wherein men might move, excelling one another in degrees, yet the lowest void of sinne: Else he that were not most good must be evill; there would be no *medium* betwixt sin and excellency; And men that were desirous to please God would abound in scruples that could never be satisfied; it being impossible in every mans condition, to find out that indivisible point of prayer, fasting, almes, and the like, beyond or short of which, he must be guilty of sin.

Our Saviour saith, *There are Eunuchs, who have made themselves Eunuchs for the Kingdome of heaven,* Mat. 19. 12. & 21. and  
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this is more than any man is bound to, for he may marry if he will, and yet go to heaven. He saith again, *If thou wilt be perfect, go and sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven.* No man can reasonably suppose this to be a command, for then all men were bound to obey it; and if not, than he that obeyes it, doth more than he is commanded. And to think that this was a personall command to this man only (as many do) is ridiculous; our *Saviour* had spoke of the *Commandements* before, which when the young man said he had observed, *Christ* gives him this counsel of perfection; and the *Apostles* immediately after affirmed, that they had observed it, in leaving all things to follow him. Concerning *Virgins* (saith the Appostle) *I have no command, but I give counsell,* 1 Cor. 7. 25. plainly distinguishing betwixt counsell & command; betwixt that we must do, and what we may do; betwixt well & better, *He that marries doth well, but he that marries not, doth better,* 1 Cor. 7. 38. and he that doth well, doth not sin, doth not break a Commandement; but he that doth better, doth more than not sin, doth more than he is commanded. And though it be harder indeed to do

do all that is commanded, than in some degrees to do more than is commanded ; yet the highest degrees of acts of perfection and things uncommanded, are harder than the highest of things commanded ; yet neither impossible by the grace of God, as the *Apostle* saith, *I am able to do all things through him that enableth me, Phil. 4. 13.* So that the doctrine of doing more than is commanded, is not so fraught with pride, as *Protestants* imagine.

*Catholiques* say, that God doth not require of us all the good that he enables us to do, as is proved ; and this is the ground of works of supererogation, and doing more than is commanded : *Protestants* say that God requires of us all that he enables us to do, yea and more, commanding things impossible, and then punishes us for not doing them, which is most tyrannicall. Now if God do not require all, but only thus much, to do well ; then the doing better than well, is a stock which God of his great bounty gives us to improve for our selves in a higher measure, and to offer him liberalities, beyond the bond of duty. And what pride is it for man to acknowledge this sweet providence of his creator, & to praise his merciful indulgence

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in not exacting so much as he might, but giving him a way & means to shew his voluntary & unexacted love to him? Especially believing that this divine favour (not to exact the uttermost of mans performance, and consequently mans ability to present to God more perfect and excellent service than he requires) is given through the merits of *Christ*.

§.8. But above all, the *Reall presence* is the prodigie of opinions in the conceipt of *Protestants*; whose playnnesse in *Scripture* notwithstanding leaves not where to adde to it with cleerer prooffe; as appears by *Christs* words of institution, *This is my body*, so often repeated, *Mat. 26. 26. Mar. 14. 22. Luc. 22. 19.* They fight against it therfore with arguments drawn from the power of nature, & think, because it exceeds the power of nature, therfore it cannot be. To whom it may be said, as our *Saviour* said to the *Jews*, who thought that mens bodies in heaven were like their bodies here on earth, *ye erre, not knowing the Scriptures, nor the power of God, Mat. 22. 29.* And why then do *Protestants* believe, that God was in the form of a man, a thing as impossible in nature, as for God & man together to be under the form of bread or wine. And because they would

would make sure work if they could, the former objection being in the opinion of many of them insufficient, they say that it doth not only exceed the power of nature, but of God also, in that it implies a contradiction; but this the most learned of them have never been able to prove, nor never will, I hope they will all take *Luthers* judgement herein, whom they will

*Tom. Wittenb.*

1557. defens. verb.

*Cane* fol. 388

not deny to be learned enough to discern a contradiction, and he saith, *what Scripture have they to prove that these two Propositions be directly contrary? Christ sitteth in heaven, & Christ is in the Supper. The contradiction is in their carnall imagination, not in faith, or the word of God.*

They also fright the people from this belief, by presenting to them the uncomlineffe and inconveniences that may ensue; which objections are but raked out of the ashes of the old *Heathen* and *Heretiques*, who made the like against Gods taking our flesh upon him; as that it was undecent that God should lie in a womans womb nine moneths, that he should be circumcised, whipt and spit upon, and finally suffer a most shamefull and painfull death



death. But seeing *Protestants* doe believe, that *Christ*, when he was on earth, was subject to all humane infirmities except sin, why should his liablenesse to such infirmities make them forbear to believe that he is in the *Sacrament*? But to acquit them of that trouble, they may take notice, that *Christs* body in the *Sacrament* is not subject to those inconveniences that it was before his death, because it is now a glorified body, and not subject to suffer any thing; For as the Sun shining on a dung-hill is not defiled therewith, and as the Deity it selfe is every where, and yet suffers no infection from the foulness of any place; So the body of *Christ* being immortal and impassible, cannot be defiled or hurt with the touch or impression of any unclean or hurtfull thing, more than a man can hurt or defile a Spirit; for of that nature are all glorified bodies, as the *Apostle* saith, *It is sown a naturall body; it shall rise a spirituall body.* 1. Cor. 15. 44. So that in this respect, *Protestants* have more reason to believe the reall presence of *Christs* body in the *Sacrament*, than that he once had a reall body conversant here on earth.

But some of them againe do acknowledge

ledge (as they say themselves) the *Reall* presence of *Christ's* body in the *Sacrament*, and therein seem to be *Catholiques*; and please themselves in seeming to be so, and think we can desire no more; but they do but cozen both themselves and us; for when their *Presence* is sifted, we find no reality in it. They say that *Christ* is really present in the *Sacrament*, but not corporally or bodily: by which *bodily* they mean, either that his body it selfe is not there, or that it is not there with the circumstances and accidents of a body, as quantity and the like. If they mean the former, to wit, that he is really there, and yet his body is not there, I would faine know how this may be; For a body to be really in any thing, must signifie to be bodily or in body there, or nothing. Therefore to say that *Christ* is really there, who is a body, and yet not there bodily, is the contradiction they speak of, and is in *their* reall presence, not in the *Catholiques*; For it is as much as if they should say, his body is there, and it is not there. If by *not bodily* they mean not with the accidents of his body, as quantity, figure and the like, and that so *Christ* is not bodily in the *Sacrament*, but spiritually, that is, after the nature

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ture of a Spirit, then they agree with *Catholiques*, who say the same, and in this sense he may be, and is both corporally and spiritually present in the *Sacrament*. Now if by *really* they mean in regard of his Deity, which is every where, this is true, but is not the true meaning of *really*; for he is no more there in this sense, than he is every where else, & so their confession of a *real presence* imports nothing distinctly, and is but a delusion. For *Christ* being a man as well as God, & the body of a man as well as the Godhead concurring to the making of his person, he that is whole *Christ* and unseparated, cannot be said to be any where *really*, unless he be there also bodily; and if his body be there, his body is by us received, and that not only spiritually, that is, under the conditions of a Spirit, or spiritually, by receiving the grace of his holy Spirit into our Spirits, and souls; but also corporally, in regard of himselfe, who is a body, and in regard of us, who receive his body into our bodies; and this not by faith, but with faith; that is, not by an imaginary conceipt that he is there, or that the benefits of his passion are conveyed to the receiver that thinks so, which is the *Protestant* faith in this case; but

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with faith, that is, faith and charity also abiding in our souls, without which though we doe receive him truly & really, yet we do not receive him worthily & profitably.

But according to the *Protestant* way of receiving, it is impossible to receive him unworthily, which is contrary to the *Scripture*, and the common believe of all *Christians*; for according to them, none receive him, but they that receive him worthily, faith being the means with them, which makes them receive him both really and worthily, which who so wants, doth not receive at all: so that every one that receives him really, receives worthily, and the rest receive nothing but bread and wine, and so do not receive *Christ* unworthily, but only bread and wine at the most unworthily; and how this should make them properly guilty of the body and blood of our Lord, which they do not receive, and liable to damnation thereby, as the *Apostle* saith it doth, is beyond the reach of my apprehension.

Others coming yet nearer, say, that they believe the reall and corporall presence, but they do not believe *Transubstantiation*; they believe that *Christ* is truly there, but the manner (they say) is unknown

knowne and unexpressible. But they ought to know that men ought firmly to believe the manner of a mystery revealed, when the same belongs to the substance of the mystery, so that rejecting the manner, we reject also the substance of the mystery. Now the mystery in substance is, that the body of *Christ* is present in the *Sacrament*, in such sort that the *Priest* ( the Minister thereof, ) shewing what seems bread, may truly say thereof in the person of *Christ*, *this is my body*. This supposed as the substance of the mystery, I infer that two *Catholique doctrines* concerning the manner thereof, belong to the substance of this mystery, and cannot be called in question without danger of misbelief. First the reall presence of the whole body of *Christ* under the forme of bread. Secondly that this is done by *Transubstantiation*, because it cannot be done otherwise. Even as he that believes the mystery of the Incarnation, the substance whereof is, that in *Jesus Christ* the nature of God and the nature of man were so united, that God is truly man, and man God; he must necessarily believe that this union is not metaphoricall and in affection only, but true and reall: Secondly that this union is substantiall

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stantiall, not accidentall ; Thirdly that this union of natures is not by making one nature of both ( as *Entyches* taught ) but hypostaticall, whereby the nature of God and man is united in one person. This mystery is high, subtile, and incomprehensible to flagging reason, yet must be believed seeing it belongs to the substance of the mystery, which could not be true, if it were not thus : so it is in the *reall presence*.

As for the novelty of the word, which some object, they have little reason to do so, knowing it is some hundreds of years older than the name *Protestant*, and for the thing, it is as antient as our *Saviours* celebrating his last supper. And had not the *Catbolique* doctrine been opposed by *Heretiques*, perhaps the word had not yet been in use : no more had *consubstantiall*, used in the *Nicene Creed*, had not *Arrius* denied the Son to be *consubstantiall*, or of the same substance with the Father. For the *Church* doth, and may make fit words to explicate the truth of her doctrine, as occasion requires ; wherein she doth not change the doctrine, but expresseth it more plainly or significantly.

## (CHAP. XXII.)

*Of Communion in one kind.*

§. 1. **I** Will instance in two particulars more, because I know that *Protestants* doe mightily check at them; the former is *Communion in one kinde*; the latter, *Prayer in an unknown tongue*. Concerning the former, *Protestants* are by their *Ministers* instructed to beleieve, that in this matter, *Catholiques* are sacrilegious against God, and injurious to men, robbing the *Church* of the precious blood of *Christ*, and giving the people a lame and halfe *Sacrament*, instead of one whole and entire. But to rectifie their understandings, they may be pleas'd to take notice, that the *Catholique Church* doth not count it in it selfe unlawfull to receive in both kinds, nor yet doth she hold it necessary, but in its owne nature indifferent; and so by consequence determinable to one or both kinds, according to the differences of persons, times, and places, as she in her wisdom shall think fit. But *Protestants* think it absolutely necessary for the Laity to receive in both kinds, first because it was so instituted, secondly because it was (as they

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they think ) so commanded. These being the two hinges of this their opinion, we must here a while arrest our considerations; wherein I shall shew, that there is no precept of receiving under both kinds, and that the institution hath not the force of a precept.

§. 2. To begin with the institution, we must know, that for a man to be bound to use any institution of God, two things are required. First that the end of the institution be necessary, and that it be necessary for every particular person to endeavour the attaining thereof: whence all men hold, that though the propagation of mankind by marriage, be an institution of God, necessary for the continuation of the world; yet while there are enough that comply with that duty, to which mankind is in generall bound, every particular person is not oblig'd to marry. Secondly that if every particular person be bound to endeavour to attaine the end of an institution, that also the whole thing instituted be necessary for the attaining of that end; for if there be variety of meanes ordained, sufficient for the attaining of that end, a man is not bound to use all that which is instituted, but it is sufficient to use so much thereof,

thereof, as will lead a man to that end. Whence all men againe hold, that although God created and instituted variety of meats and drinks, for the maintenance of mans corporall life, yet no man is bound to use them all, but he discharge his duty sufficiently, if he use so much of any of them, as will suffice to arrive at that end, for which they were instituted, to wit, the maintenance of his corporall life: so that if a man can live of two or three sorts of meat, he is not bound to use ten or twenty; and if he can live of meat without drink, he may without offence choose whether he will ever drink or no.

To apply this to our present purpose, it is apparent enough that by the force of divine institution only, no man is bound to use Communion under both kinds. For though the end why *Christ* did institute the *Sacrament* in both kinds be necessary, and all must endeavour the attaining thereunto, to wit, maintenance and increase in grace, which is the life of the soule; yet there are other meanes of Gods institution also, by which we may attaine to this end. Whence it is, that learned Divines hold, that though the *Sacrament* of

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the *Eucharist* be necessary **NECESSITATE PRAECEPTI**, *by the necessity of precept*, yet it is not necessary, **NECESSITATE MEDII**, as they speak, that is, the use thereof is not such a necessary meanes, for the maintenance of spirituall life, but that a man wanting meanes of sacred communion, may by other meanes preserve himselfe in the state of Grace.

And though we should suppose that actuall Communion were a necessary meanes to preserve spirituall life, yet Communion in one kind is abundantly sufficient thereunto, as I shall presently shew; and if so, by force of the institution there is no more required. For we must know, that there is a great difference between an institution and a precept; the precept of both kinds (if *Christ* gave any) doth bind, whether both kinds be necessary for the maintenance of mans soule in grace or no; but the institution of both kinds doth not bind to the use, further than the thing instituted is necessary to the maintenance of the said spirituall life; to which seeing one kind is sufficient, the institution of both kinds doth not oblige us to the use of both.

§. 3. Now



§.3. Now that Communion in one kind is sufficient, (Transubstantiation being supposed) easily appears; in that the *Sacrament* in the sole form of bread, (seeing it contains the author and fountaine of life, whole and intire, according to body, soule, blood, and his infinite person,) is abundantly sufficient for the refection of the soule, yea no lesse than Communion under both kinds. For this one kind containeth in it no lesse than is contained in both, that is, whole *Christ*, God and man. His body is there by force of these words, *This is my body*, and by concomitance there is the blood, the soule, the divinity, for there is the person of *Christ* alive, which implies all these particulars, it being impossible he should be there otherwise, as *S. Paul* saith, *Christ rising againe from the dead, now dieth no more, death shall have no more dominion over him*, *Rom.* 6. 9. And to the receivers of *Christ* by eating only, he promiseth the end of the *Sacrament*, which is life; *He that eateth me, he shall live by me: John* 6. 58. 59. and to the sole reception of him under the forme of bread; *He that eateth this bread shall live for ever*. And this surely he would not have said, if receiving in both kinds had been necessary.

§. 4. But because *Protestants* deny *Transubstantiation*, I will, without that supposition, prove, that to receive in one kind is sufficient. First because that in one kind is contained the whole substance, essence, and parts of the Sacrament; and secondly because it is not against any divine precept. As for the institution, I have proved already, that it hath not the force of a precept.

First in one kind alone is contained the whole substance and essence of the *Sacrament*; which are these fowre; *matter*; *word*, *signification*, *causality*. First there is the element or *matter* of the *Sacrament*, which is consecrated bread and manducation thereof: secondly, there is the *word* or form of speech, shewing the divine and supernaturall purpose, whereto the element is consecrated, *This is my body*; and these two make a *Sacrament*, according to *S. Aug. Accedit verbum ad elementum, & fit Sacramentum*. Thirdly there is a *signe* or *signification* therein, and that three-fold: first of spirituall food, for the nourishment of the soule; secondly of union and conjunction between *Christ* and his *Church*, and between the faithfull one with another, even as in the bread there is

a mixture of flower and water, and in the flower of many graines together. Thirdly the death and passion of Christ is hereby signified; For as by the wine we have a motive to remember his blood, shed and separated from his body; so by the bread we may conceive his body deprived of blood, by the effusion thereof upon the crosse: whereupon *Christ*, as *S. Paul* testifies, *1. Cor. 11. 24. 25.* did after the consecration of each kind, particularly recommend the memory of his passion; as knowing, that in each of them alone, was a sufficient memoriall thereof. Lastly there is *causality*, that is, a working in the soule the spirituall effects it signifies; as our *Saviour* saith, *He that eateth this bread shall live for ever, Joh. 6. 59.*

And if any object, that though there be all the essentiall parts of the *Sacrament* in one kind, yet there are not all the integrall parts: I answer, that bread and wine are not two integrall parts of the *Sacrament*, more than the severall particles of the bread and wine are integrall parts; and as the *Sacrament* is sufficient, whether it be in a greater or lesse quantity of bread or wine, so is it, whether it be in bread only, or wine only; for our *Saviour* institu-

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ted the whole *Sacrament* both in bread, and in wine, as two distinct intire matters thereof, not as integrall parts thereof, and gave us leave to use or both, or either; as shall appeare, in that he hath not obliged us by any precept to the use of both. And thus it appeareth, that the *Sacrament* in one kind is full, intire, and complete in substance, and that by participation thereof, prepared consciences do receive the benefits of *Christs* death, and passion.

Neither doth it hereupon follow, that because the *Sacrament* is essentially and intirely contained under either kind, therefore the *Priest* receiving under both, receiveth two *Sacraments*, for being received both at once, they make but one, as being ordained to one refection, signifying one thing, and producing one effect; Even as six or seven dishes of meat set upon a table do make but one dinner, whereas part thereof being served one day, and part another, would make two. And the reason why *Priests* receive under both kinds is, because they offer up a *Sacrifice*, representing the *Sacrifice* of *Christ* upon the *Crosse*, which were not perfectly represented, but by both kinds, wherefore

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also in this sort was it prefigured in the Sacrifice of *Melchizedek*, offering bread and wine. It being thus proved that whole *Christ*, and the true essence and parts of the *Sacrament* are under either kind, it followeth, that in distributing it in one kind only, there is no irreverence offered to the *Sacrament*, it not being given (as *Protestants* thinke) halfe or maimed, but essentially and intirely whole: nor is any injury done to the people, by depriving them of any grace meet to salvation, seeing the very fountaine of grace is no lesse received under either kind, than under both. Nor is it the opinion of the greater part of *Catholique Divines*, that more grace is obtained by communicating in both kinds, than in one; yet if it were, this advantage might be easily ballanced by other meanes; as by the more frequent receiving in one kind, and by our obedience to the Church. Now by the premisses it is evident, that whether we respect the institution of the *Sacrament*, or the nature thereof, no obligation or necessity ariseth of receiving in both kinds. The only question therefore remaining is, whether we be bound thereunto by any expresse Precept of our *Saviour*, or his *Apostles*.

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*Protestants* believe we are, and for proof thereof alledge these places: *Unlesse you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you, Joh. 6. 54.* And, taking the Chalice he gave thanks, and gave to them, saying, *drinke ye all of this, Mat. 26. 27.* Also, *In like manner the Chalice after he had supped, saying, this Chalice is the New Testament in my blood, this do ye, as often as yee shall drinke, in remembrance of me, 1 Cor. 11. 25.* But none of these places rightly understood, nor any other, do prove, what the *Protestants* pretend to. Particularly to the first of these places I answer, that seeing the *Protestants* do generally interpret this Chapter of *S. John*, not of receiving the Sacrament of the *Eucharist*, but onely of believing in Christ, it is no objection for them; but because most *Catholique Divines* do interpret it of the *Blessed Sacrament*, it is an objection against us; to which therefore I further answer: First, that all words of *Scripture*, that in their forme seem to import a Precept, do not so indeed; as where our *Saviour* saith to his *Apostles*, that they ought to wash one anothers feet, *Joh. 13. 14.* yet no man ever held it for a matter of necessity. But supposing for the present

sent that it include a Precept, I further answer, that as we distinguish in the *Sacrament*, the substance and the manner, the substance being to receive *Christ*, the manner to receive him in both kinds, by formal eating and drinking; So the same distinction is to be made in our *Saviours* Precept about this *Sacrament*. For howsoever his words may sound of the manner of receiving in both kinds, yet his intention is to command no more than the substance, to wit, that we really receive his body and blood, which may be done under one kind.

The truth whereof will appeare if we consider, first the occasion of the words objected, which was the incredulity of the *Capernaïtes*, whose doubt was not whether the *Sacrament* was to be given in one or both kinds, but (as *Protestants* still doubt) whether he could give us his flesh to eat. Secondly the manner of his speech, which was not by making mention of any kind at all in the said words, but only of the things themselves; for he doth not say, unlessse you eat the bread and drink the wine, you have no life, but, *unlessse you eat the flesh and drink the blood*; both which are equally contained under either.



either bread or wine ; So that if a man receive the forme of bread only, or of wine only, he doth therein both eat and drinke the flesh and blood of *Christ*. And in other places of this Chapter, where he makes mention of one kind, it is of bread only, and not at all of wine : so that this place is of no force, for the forme of wine, unlesse the body and blood of *Christ* be separated, and that receiving the form of bread, we receive the body onely, and of wine the blood only, which must suppose *Christ* still dead, which is most impious and impossible.

§. 5. And if any think, that because it is said, *unlesse you drinke*, therefore *Christ* must be received under a forme that may be drunke as well as eaten, or else it is not drinking his blood, but eating his blood, as well as his body ; I answer, it is called eating and drinking, not so much in regard of the action, as the subject ; so that flesh being the usuall subject of eating, when the *Sacrament* is called flesh, the action is called eating ; and blood being the usuall subject of drinking, when there is mention of receiving the blood, the action is called drinking ; and we are not bound to receive him in a drinkable forme, because we

are

are bid, to drink his blood, but we may be said to drink, because we receive that which is in its nature drinkable, to wit, blood, which we doe, when we receive the body. And if this will not serve the turn, they may further argue against us, that if we swallow the Host whole, we do not eat it, eating implying, chewing, more or lesse, and so do not fulfill the precept of eating the flesh. And we may argue in like manner against them, that if they do not take wine enough to make a draught, they do not drinke, but onely tast or sip thereof, and therein also do not fulfill that which they think they are here commanded. But as a *Protestant* (I suppose if the bread and wine should be so mixed together in a cup, that both might be drunk together, or else eaten with a spoon, or in the manner of a moist piece of past, or swallowed like a pill,) will believe that he receives in both kinds, and fulfills this (in his opinion) Precept of drinking the blood; So the body and blood being joyned together in either kind, to us that believe *Transubstantiation*, we receive both, when we receive either kind, which act of receiving with relation to the flesh may be called eating, to the blood, drinking, yea

yea though it should be taken in such a manner, as strictly speaking, should bee neither eating nor drinking.

I adde moreover, (with relation to them that do not believe *Transubstantiation*,) that the conjunctive particle [*And*] doth frequently signifie disjunctively, that is, [*Or*:] For example, the *Apostle* saith, (*Acts* 3. 6.) *Silver and gold have I none*, where it is manifest that the sense is, silver or gold I have none; for if he had had either, he had had no excuse of want, for his not giving of almes. So also *S. Paul* speaketh of this very *Sacrament*, *I Cor. II. 29. 27. He that eateth and drinketh unworthily, eateth and drinketh judgment to himselfe*; which he interpreteth in the same Chapter, saying, *Whosoever shall eat this bread, or drink the cup of our Lord unworthily. In like manner those words, Except ye eat the flesh, and drink the blood*, if they be taken for eating and drinking under the severall formes of bread and wine, are to be understood disjunctively, thus, *Except ye eat the flesh, or drink the blood of the sonne of man, you shall not have life in you*. Which disjunctive sense is proved to be the sense intended in this place, because else *Christ* should contradict himself;

self; for he promiseth in this same Chapter life eternall to eating only, *He that eateth me, the same shall live by me*, and, *he that eateth this bread shall live for ever*; now if he require unto life eternall, eating and drinking both, under distinct forms and kinds, it is manifest he should contradict himselfe: and because this is impossible, we must necessarily interpret this place, with relation to the severall formes of bread and wine, disjunctively, thus, *unlesse you eat or drink*.

The second text urged for Communion in both kinds, is, *Drinke ye all of this*, *Mat. 26. 27.* which being rightly understood, will appeare to be spoken, neither to all mankind, as to *Jewes, Turks, Infidells*; as *Protestants* also acknowledge, nor yet to all the faithfull, but to all the *Apostles*, and to them all only: Which is manifest out of the Text it self; for what one *Evangelist* saith was commanded to all, another relates to have been answerably performed by all, *They drank all thereof*, *Mark 14. 23.* But the second *All* is restrained to all the *Apostles*, what reason then is there to extend the former words further then to all the *Apostles*? And the reason why *Christ* said, *drink ye*

ye *all* of this, and did not say; eat ye *all* of this, was not, as *Protestants* vainly imagine, because *Christ* fore-saw that some would deny the use of the Chalice to the Communicants, but that the first to whom our *Saviour* gave the cup, and so the rest untill the last, were to know, that they were not to drink all, but were to leave so much, as might suffice for them or him that was to drink after, without new filling and consecration. Which forme of words, he used most plainly a little before the supper of the *Pasche*: for as *S. Luke* saith, *Luke* 22.17. *Taking the chalice he gave thanks, and said, take it, and divide it amongst you*; whereas breaking the bread himselfe, and giving to every one his part, and not the whole to be divided amongst them, there was no such necessity of the said words.

§. 6. As for the words of our *Saviour*, *doe this in remembrance of me*, they doe no waies infer a precept of receiving in both kinds. First because our *Saviour* said these words absolutely only of the *Sacrament* in the forme of bread, but in the forme of wine only conditionally, *doe this, as oft as ye shall drink, in remembrance of me*; not commanding them to drink, but in case they

they did drink, (which was lawfull and usuall in those times, but not so now, as I shall shew by and by,) that then they should doe it in memory of *Christ*. So that this precept, *do this*, being the only precept given by *Christ* to his *Church* concerning this matter, and given absolutely of the forme of bread, conditionally of the form of wine, there is no colour to accuse the Church of doing against *Christs* precept, by communion under one kind only. *S. Augustine* saith (*Epist.* 118.) that, *Our Lord did not appoint in what order the Sacrament of the Eucharist was to be taken afterward, but left authority unto the Apostles to make such appointments, by whom he was to dispose and order his Churches.* But suppose *Christ* had spoken these imperative words, *doe this*, after the giving of the cup, yet are they to be understood with restriction to those things that belong to the essence and substance of this action; for if we extend it further, to the accidentary circumstances thereof, in which *Christ* did then institute and give the *Sacrament*, many absurdities will follow. For by this rule we must alwaies celebrate the *Eucharist* after supper, and in unleavened bread, the receivers must take it into their hands, and the *Priest* must wash

wash the feet of those to whom he administers it, with the like. Now seeing to bind men to these circumstances of our *Saviours* action, is (in all mens judgements) very absurd, we must not extend the precept, *doe this*, to the said, or the like circumstances, but acknowledge that the precept includes only the doing of that which pertaines to the substance of the *Sacrament*, of which kind, communion in both kinds cannot be, it being also a circumstance, the substance thereof being intire in one only kind, as hath been proved. So that the *Protestants* wrangling thus for the cup, doe but fulfill in themselves (though in a different sense) the prophecy of *Isaiab*, ERIT CLAMOR IN P.LATE IS SUPER VINO; *there shall be crying for wine in the streets*, *Isay* 24. II.

Thus it appeares, that Communion in both kinds is not of the essence or integrity of the *Sacrament*, nor necessary by any divine precept; from whence it followes, that as a thing indifferent, it may be permitted, or restrained, according as the wisdom of the *Church* shall think fit. For the precinct of humane power stretcheth to things indifferent, and only to them. Things absolutely commanded, man cannot forbid



forbid; things absolutely forbidden, man cannot command; and therefore the territory of humane legislative power, must be in things indifferent, or else there is none at all; which is against Scripture, reason, and the most generall beleef and practise of mankind. The *Apostles* practised this power upon the *Gentiles*, by imposing upon them a new law of abstinence for a time, from things offered to *Idolls*, and blood, and that which is strangled; *Acts* 15. 29. which yet *Christ* himself never imposed, but left it indifferent; whereas after the *Apostles* decree, it became necessary; wherefore it is said, that *S. Paul* walked through *Syria* and *Cilicia* confirming the *Churches*, commanding them to keep the precepts of the *Apostles* and *Elders*, *Acts* 15. 41.

§. 7. Now the reasons moving the *Church* to restrain communion to one kind, were many and weighty. First to prevent thereby the occasion of error; for whereas in the primitive *Church*, the use of one or both kinds was indifferently practised, as is apparent by testimonies of antiquity, yea by the example of the *Apostles*, *Acts* 2. 42. and our *Saviour* himselfe *Luke* 26. 30. yet when as the *Manichean* heretiques

b see *Aug.*  
*lib. de her. c.*  
 46. *Leo*  
*Serm. 4. de*  
*Quadrages.*

rose,<sup>b</sup> who abstained from wine as a thing in it selfe unlawfull to be drunk, and by consequence abstained from it also in the *Sacrament*; holy *Bishops* did hereupon much commend the use of the chalice. But this error being extinguished, and another arising *c* against the integrity of *Christ* under either kind, as also avouching the absolute necessity of both, the *Church* of God hereupon began more universally to practise communion under one kind; and withall, in declaration of the truth, and for prevention of Schisme, did absolutely decree the lawfulness thereof, with prohibition to the contrary. So in more ancient times when the *Ebionites* taught unleavened bread to bee necessary in consecration of the *Eucharist*, the *Church* commanded the consecration thereof to be made in leavened bread; And when the heretique *Nestorin* denied our *Blessed Lady* to be the mother of God, and only to be called the mother of *Christ*, the *Church* condemned him, and commanded that she should be called Mother of God. And the *Church* hath ever found this the most effectuall meanes,

means, for the confutation and extirpation of heresie, namely, by contrary decrees and practise to declare and publish the truth.

A second reason moving the *Church* to forbid the use of the cup, was the deserved reverence due to this highest *Sacrament*; in consideration whereof, the *Holy Fathers* did appoint most diligent care to be used, lest any little particle of the Host, or drop of the Chalice should fall to the ground. Now the multitude of Christians in later ages being very great, & the negligence of many in sacred things as great, through the coldnesse of their zeale & devotion, it could not morally be possible, but that frequent spilling of the blood would happen, if the Chalice were to be given ordinarily to the people, & of which prophanation there hath been over frequent experience.

*d Aeneas Silvius  
Ep. 13. de errore  
Bohem. & Nar-  
rat. de Bohem. ad  
Conc. Basl.*

(CHAP. XXIII.)

*Of the Liturgie and private prayers for the ignorant in an unknowne tongue.*

§. I. **P**ayer in an unknowne tongue hath two branches, one concerning publique prayer in a tongue, which the people that are present doe not understand;

stand; the other private prayer, in a tongue, which the party praying doth not understand; both which *Protestants* think absurd in reason, and contrary to Scripture; but *Catholiques* beleieve truly that they are neither. For maintenance whereof, let us consider the meaning of *S. Paul* (1 *Cor. ch.* 14.) the place by them violently, but impertinently objected against us.

We must then know, that as the gift of tongues was given to the *Apostles* by the *Holy Spirit*, when he in the shape of tongues descended upon them; so the same gift, with divers others, was continued amongst the Christians for some time after. This gift, amongst the other, they did exercise in their publique Church-meetings, where they assembled for the benefit & edification of the hearers, speaking some extemporary prayer, or other holy discourse, both for matter and language, as the Spirit gave them utterance, with great affection & elevation of the mind towards God. Yea the language many times was such, as no man present understood, as is intimated verse 2. *for he that speaketh in an unknowne tongue, &c. no man understands him*; no nor many times did the speaker understand himselfe; for the gift of tongues, and the gift

gift of interpretation of tongues were two distinct gifts, as we see in the 12. ch. and did not alwaies meet together, as we may gather from the 13. verse of this chapter, where the *Apostle* exhorteth him that speaketh in an unknowne tongue, to pray that he may interpret, which was a signe that ordinarily they could not; & by verse 14. where he saith, *If I pray in a tongue, my spirit prayeth, but my understanding is unfruitfull*; now this must be meant of a tongue, which he himself did not understand, otherwise his own understanding could not be unfruitful. And thus also doth *S. Augustine* (*de Genes. ad lit. lib. 12. cap. 8. 9.*) and other Fathers interpret *S. Paul.*

By this it is manifest that the *Apostle* doth not here reprove the practise of the *Church of Rome*, in her Latine Liturgie directly, seeing this here reprov'd, and that are extreamly different. Therefore ours can be only so far reprov'd, as it agrees with the other in the reasons for which it was reprov'd, which are want of interpretation, & therby want of edification to the auditors, & of sufficient warrant to the unlearned, through want of understanding of what was said, to say thereto *Amen*. Now seeing ours doth not agree with that, in any

of these, it is therefore irreproveable. Yet if it should agree with that in any of these, it should not notwithstanding be unlawful; because they differ in the maine and principall part, the end; for these Church-meetings were intended for the instruction & edification of the auditors, therefore it was fit the exercises thereof should be in a tongue which they that were to be instructed, understood, but the publike *Liturgie* of the *Church* was instituted for the service & praise of God, & therefore may be, without unlawfulness, in any tongue that he understands, to whom it is dedicated.

The truth of all this will appear, if we consider the differences between that case and ours. The languages then spoken were utterly unknowne many times to any man there present, even to the speaker himself, but the *Liturgie* of the *Church* is in a language or languages known to very many, as the *Latin* in the *Latin Church* to all Scholars, to most Gentlemen, & youths bred in Grammer Schools, & in some countries to most Mechanicks; it cannot therefore absolutely be said to be an unknown tongue. And though it cannot be proved unlawful to have the *Liturgie* in a tongue absolutely unknowne, yet where the *Latin* tongue hath

hath been unknowne to all or most of the better sort, the *Church* hath dispensed with the use thereof; as appears by the dispensation of *Pope Paul 5.* to turn the *Liturgie* of the *Masse* into the vulgar language of *China*, & to use the same until the Latin tongue grew more known & familiar in that country. Moreover the prayers & other spiritual excercises which *S. Paul* speaks against, were extemporall, made in publike meetings, according to the present inspired devotion of the speaker; So that the unlearned hearer, or he that supplied his place, the Clark, except he understood the language, & consequently the matter, could not prudently say *Amen* to it, seeing he knew not whether the thing that was spoken, were good and lawfull or no. But the *Liturgie* & Service of the Church hath set offices for every day, approved by the *Church*, & therefore from hence a man may be confidently assured that it is good & lawfull, and therefore he may boldly say *Amen*. Besides there are means applied to the ignorant multitude, by which they are, or may be (if they use diligence therein) made to understand the publike Prayers of the *Church*; namely *Sermons, Exhortations, Catechismes, private instructions, Mannalls & Primers* in vulgar



languages, where the Prayers used in the *Church* are found : So that the ordinary & common passages of the publike Service may be, and are easily understood even by women & children, & they may understandingly say *Amen*. Therefore as the *Apostle* did allow of an unknowne tongue in the exercises of the *Corinthians*, provided there were some to interpret it; so the Service in *Latin* is very allowable even under this notion, while there are the aforefaid means used for the interpretation thereof.

And the Congregation is edified, as the *Apostle* appoints it should be, by the things that are done & said in the *Church*, while the people have but a generall understanding of the severall passages thereof. And if they were in a vulgar language, the difference for matter of understanding would be but in a little more or lesse ; for that every woman, boy, & girl in a *Church*, should be able to understand word by word the *Liturgie* thereof, be it in what language it will, is morally impossible ; seeing there are great store of words in every tongue in common use amongst the better sort, which common people do not understand. And suppose this might be avoided in those parts of the *Liturgie*, which are composed by

by the Church, by making choice of the most vulgar words that might be found, yet it is impossible to be so in that which makes the greatest part of the *Liturgie*, to wit, the Scripture. And if yet all the words of the Scripture could be bowed to their understanding, for the Grammatical signification thereof, yet without all peradventure, the sense, (which is the chiefe thing to be understood, and for which only the language doth serve, by reason of the innumerable figurative speeches therein) is altogether impossible. For example let any unlearned *Englishman* say, whether these following places in *English*, for so much as concernes the full sense thereof, be not all one to him, as if they were in *Hebrew*. I will set them downe according to the *English Protestant* translation, and their number of the Psalmes. *Moab is my washpot, over Edom will I cast out my shoe*, *Psal. 60. 8.* Also this, *Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold*, *Psal. 68. v. 13.* And this in the same Psalm, *v. 30. Rebuke the company of spearmen;* or as it is in the margent, *the beasts of the reeds, the multitude of the bulls with the calves of the people &c.* Also this as

it is in the *Service book*; Or ever your pots be made hot with thornes, so let indignation vex him even as a thing that is raw, *Psal.* 58.8. Therefore when *Protestants* read these and the like unintelligible places of Scripture to the unlearned people, without interpreting them, their end in reading being only the instruction of the people, they truly fall into that error, of which they untruely accuse us, of speaking in the *Church* without the edification of the people. So have many of them alone in their Sermons also, speaking Latin, or some other more unknown tongue, without interpreting it.

Moreover, the end of the Church meetings here spoken of by the *Apostle*, was to instruct the ignorant, and convert the infidels, as may be gathered out of the 23. and 24. verses. But the drift of the *Church* in appointing *Liturgies*, and set formes of publique prayer, and readings in the *Masse*, was not for the peoples instruction, though that as I have shewed be not neglected, but for other reasons: as first, that by this publique service, a continuall dayly tribute or homage of prayer and thanksgiving might be publicquely offered and payed unto God by his *Priests*: Secondly, that *Christians* by their personall assistance

stance at this publike Service, might profess & exercise exterior acts of religion common with the whole *Church*, represented by the *Synaxis* or ecclesiasticall meeting of every Christian Parish. Finally, that every *Christian* by his presence yeelding consent unto the publike prayers, praises & thanksgiving of the *Church*, might participate of the graces, benefits, & fruits, which the *Church* doth ordinarily obtaine by her *Liturgies* & publike oblations. Now for these ends there is no need that every one should understand word by word the prayers that are said in the publike Liturgie, but it sufficeth that the *Church* in generall, and in particular, Pastors & Ecclesiastical persons dedicated to the Ministeries of the *Church*, have particular notice of all the prayers that are said, and that all may be taught, and instructed in particular, if they desire it, and will be diligent therein.

But *Protestants* are more easily lead into this error, of beleeving, that the *Church* Service must be said in the vulgar tongue, because they conceive the principall intent thereof with us, is, as it is with them, for the instruction of the people. For with them they doe not usually read the *Church Prayers*, unlesse there be company to heare, nor is there any receiving of their Communion, unlesse

unlesse there be a number of the people to communicate; But in the *Catholique Church* it is not so; for with us the *Office* of the *Church* is said, though there should be no people present, for it is the *Priests Office*, & not the peoples; and the daily *Sacrifice* is offered, though there be no people present; these are done to the service & honour of God, and for the benefit of the people too, (though not for their instruction,) and they are bound to be present at *Mass* only upon *Sundays* & other *Holydaies*, yet may be present at any other time, and are present more frequently & numerously than the *Protestants* are at their Service or Sermons: and for the substance of things done or said, understand much more. And all women & children in their answers to the *Priest* are as ready, (if not more) than ever they were in the use of the *Liturgie* of *England*. And while they understand the generall purport of that which is said, though they cannot apply every Latin word to its proper signification in the vulgar, yet I suppose their understandings are more edified, then theirs that know the signification of most of the words, but not a jot of the inward sense & meaning thereof, as happens to the unlearned *Protestants*, while they hear most parts of the Scripture read in the vulgar tongue.

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Moreover most certain it is, that the present custome of the *Roman Church*, to have their *Liturgie* in a tongue not vulgar, is agreeable to the custome of the *Church* in all ages, and also of all *Churches* now in the world, bearing the name of Christian, (though opposite to the *Roman*) only those of the pretended Reformation excepted: which constant concurrence is a great signe that the same is very conform unto reason, & not any where forbidden in the Word of God. The Scripture was not read in any language but Greek over at the *Churches* of the *East*, as *S. Ierom* ( *prafat. in Paraltip.* ) witnesseth. Also the *Greek Liturgie* of *S. Basil* was used in all the *Churches* of the *East*, yet the *Grecian* was the vulgar language of all the countries of the *East*, as is apparent by many testimonies, particularly of the <sup>b</sup> *Capadocians*, <sup>c</sup> *Meſopotamians*, <sup>d</sup> *Galathians*, <sup>e</sup> *Lycaonians*, <sup>f</sup> *Egyptians*, *Syrians*: yea that all these Countries, & most of the *Orient*, had their proper language distinct from the *Greek*, is manifest out of *Acts* 2. where divers nations of the *East* being assembled in *Jerusalem* at

*b Basil. de Spiritu Sancto. c. 19.*  
*c d Hieron. in Proem. 2. lib. com. ad Galat. & Act. Apost. c. 1. v. 10, 11.*  
*e Theodore. in hister SS. Patrum hist. 13.*  
*f Hieron. de Script. Eccles. in Anton.*

*Pente-*

*Pentecoste*, & hearing the *Apostles* speak with tongues, said, *How hear we every man in our own tongue wherein we were born?* *Acts* 2. 8. No lesse manifest is it, that the *Latin Liturgie* was common anciently to all those of the *Western* parts, yea even in *Africk*, as appears by testimonies of *S. Augustine* (*Epist.* 57. *de doct. Christ.* l. 2. c. 13. in *Psal.* 123. & in *Exposit.* *Ep. ad Rom.* & *Ep.* 173.) Yet was not the *Latin* the vulgar language of all the nations of the *West*, but every one had his owne distinct, as now they have, & particularly in *England* the *British* language was then in use. Nor yet was the *Latin* language vulgarly known in all these nations, though understood by the better sort, as it is at this day; & in all likelihood more generally known now than then, in as much as the study of *Arts* & *Sciences*, & communion in *Religion*, are fitter meanes to spread a language, than the sword of a Conqueror. So that it is manifest that the *Christian Church* did never judge it requisite, that the publike *Liturgie* should be turned into the mother tongue of every nation, nor necessary that it should be presently understood word by word by every one of the vulgar assistants; neither doth the end of the publike Service require it: As for those Sects that use no *Liturgie* at all, but in their



their Church-meetings do only make an extemporall prayer before & after Sermon, (as the custome is now for the most part in *England*) that the people may pray with them, they do as they ought in using the vulgar tongue; & *Catholiques* (if they used such exercise) no doubt would do it in like manner.

§.2. As for the comfort & more plentifull edification of the understanding which some few want, in that they do not so perfectly understand all the particulars of divine Service, it may by other means abundantly be supplied, without turning the publike *Liturgie* into innumerable vulgar languages, which would bring great confusion into the *Christian Church*. For first the *Church* could not be able to judge of the *Liturgie* of every country, when differences arose about the translation thereof; and so divers errors & heresies might creep into particular countries, and the whole *Church* never able to take notice thereof. Secondly, particular countries could not be certain that they had the parts of the Scripture used in the *Liturgie* truly translated; for they can have no other assured proof thereof, than the Churches approbation; nor can she approve what she her self doth not understand. Thirdly, if there were as many translations of the *Liturgie*, as there

there be severall languages in the world, it could not be avoided, but that some would in many places be ridiculous, incongruous, and full of mistaking, to the great prejudice of souls, especially in languages that have no great extent, nor many learned men that naturally speak them. Fourthly, the *Liturgie* must of necessity be often changed, together with the language, which doth much alter in every age, as is very well knowne. Fifthly, in the same country, by reason of different dialects, some provinces understand not one another; and in the Island of *Japonia* (as some write) there is one language for men, another for women; one language for Gentlemen, another for rusticks: into what language then should the *Liturgie* of *Japonia* be translated? So that it is cleer, that the inconveniences of divine Service translated in all vulgar languages are insuperable, the commodity is but to the most ignorant part, and that but in part, and to be recompenced by other means, and is so, by prayer books, and other instructions in abundance in the vulgar tongue; In so much that I dare boldly say, (for I have been an eye-witnesse) that in the cities of *Paris* and *Rome* there is five times as much preaching, and ten times as much catechising of youth and ignorant people, as

in *London*; so that blindnesse & ignorance  
 to *Catholiques*, is ignorantly & blindly obje-  
 cted. Lastly we cannot imagine that if *S. Paul*  
 had intended, that which the *Protestants* la-  
 bour to enforce out of the above-named  
 chapter to the *Corinthians*, that both he and  
 his fellow *Apostles* would have practised the  
 contrary at the writing thereof, and all  
 their lives after; for we doe not find that  
 they or any after them did use any *Liturgie*,  
 but in one of the learned languages, which  
 though they were vulgar to some people in  
 those times, yet but to a small part, in com-  
 parison of all the nations of the world, a-  
 mongst whom they celebrated *Masse*.

§. 3. As for private prayer, the *Catho-  
 lique Church* permits all men, whether out  
 of the Churches, or in them, to pray in what  
 language they please; yea the *Pater*, the  
*Ave*, and the *Creed*, are commanded by di-  
 vers *Councells* to be learned in the vulgar  
 tongue; and divers bookes of prayers in the  
 vulgar tongue are published and used in all  
*Catholique Countries*. Yet those *Catholiques*  
 that do pray or sing *Psalmes* in Latin, which  
 they doe not understand, either by choice or  
 obligation, are not to be condemned. For ei-  
 ther they understand the prayer in the whole  
 masse thereof, as the *PATER NOSTER*, for  
 example,

example, though they know not perhaps whether *PATER* signifie *our*, and *NOSTER*, *father*, or the contrary, yet saying this prayer with due devotion, and knowing that it is our Lords prayer, which they can very well repeat in their mother tongue, no man I suppose can be so absurd to think this prayer is not acceptable to God, though the pious thoughts be not measured geometrically to the words. Or else they understand only more generally, that such or such a prayer or Psalme, for example, *MISERERE*, is a Psalme full of penitent affections, and thus they say with much inward sorrow and contrition for their sinnes; and who can deny that this pious affection is pleasing to God, though the thoughts and words doe not mathematically correspond the one to the other, I am sure the *Apostle* approved the like, saying in the 17. verse of the forementioned chapter, *Thou verily givest thanks well*; And to conclude, he doth absolutely allow it, in the 28. verse saying, *But if there be no interpreter let him keepe silence in the Church, and let him speak to God and himselfe*. And in this matter, as well as the rest, the *Protestants* also may keep silence, unless they could speak more to the purpose.

§. 4. These points & all other I examined with

with diligence, and found that *Protestants* ordinarily did not truly apprehend many of the *Catholique doctrines*, nor justly oppose any of them. But I have only touched these few particulars, to let the unlearned *Protestant Reader* see, that the *Catholique doctrines* are not such monstrous things, as they ordinarily conceive them, but rather that it is monstrous in them not to believe them. And to awaken the further diligence of all *Protestants* to search into the truth of all points, so far as they are able either by themselves or others, (if they will not at the first cast themselves upon the infallibility of the Church, which I conceive I have sufficiently proved in the former part of this *Treatise*, and is the shortest and surest way) and to read the Bookes of *Catholiques* set forth to this purpose; & not to exercise an implicate faith to the *Protestant Religion*, and even against the rule of it, to their hurt, seeing they will not yet do it to the *Catholique Religion*, to their advantage: In which *Catholique books* they shall find all the Pleas for *Protestancy*, all their objections against *Catholique doctrine* answered, with that learning and solidity, with that cleernesse and fullnesse, that were not

faith also required ( which is the gift of God only ) to the apprehension of those things, which the Church teaches, it were impossible ( in my judgement ) impossible ( I say ) that any reasonable man should continue ( in his judgement ) a *Protestant*.

Yet many there are I fear, who though they be in belief and judgement *Catholiques*, yet in outward profession are *Protestants*. Who like the inferiour spheares, which are moved one way by the *PRIMUM MOBILE*, and a contrary way by their owne peculiar motion; So they are moved to believe the *Catholique verities* by the influence of God upon their soules, but to remain in the *Protestant Communion* by the private instigations of flesh and blood; Who wanting the seasoning of Charity, doe warp and shrink from that, to which their judgement hath joyned them; Whose faith like bullion though it be good metall in it selfe, yet wanting the stamp of of *Catholique Communion* and obedience, is not currant in the Kingdome of heaven, nor will serve in their journey to defray them thither. But they ( according to the condition of all weak minds ) accounting the Present evill ( as losse of goods

goods, friends, and the like ) the most intolerable, desire to avoid that, and put to adventure the ensuing: And so while they saile through the troublesome Sea of this life, unskilfull of *steerage* in a storme, do strike and split their soules upon the flats of fear, and rocks of presumption: forgetfull of that dreadfull threatning of our Saviour, *He that shall deny mee before men, shall be denyed before the Angells of God,* Luc. 12. 9.

Now to the diligence of examination before mentioned, for those that are not yet convinced in their judgements, a *Protestant* is bound by *Chillingworths* owne rule; who (though he say that for as much as there is no infallible guide, and that therefore a man must follow the choice of his own reason in what he doth believe, and that God will be contented with that, be it more or lesse, true or false, being as much as he can attain to, yet) addes withall, that a man must imploy his uttermost endeavours to the finding out of the truth. And who is it amongst the *Protestants* that hath done that? Who hath spent all his spare time, much lesse, who hath spared all the time he could to this enquiry? I think no *Protestants* con-



science can acquit him in this case; and if not, he must not think to quiet himselfe by saying, that to the best of his understanding the *Protestant Religion* seemes true, if he have not imployed all his endeavours to find whether it be so or no; which cannot be, unlesse (with King *Philip of Macedon* he keep one ear for the party accused) hee equally heare both sides.

Wherefore devesting themselves of all prejudice and prepossessed opinions, like white paper, wherein there is nothing written, let them addresse themselves with all their spare time, yea they ought to make spare time, rather than to want it, to a sad and serious consideration of the great businesse of *Religion*, the truth whereof who so gaines, though with the losse of all temporall felicity, doth highly improve his estate; considering that, as our *Saviour* saith, *what will it profit a man to gain the whole world, and to lose his owne soule? Math. 16. 16.* And let no man defer this most important affaire, and put it off to the later end of his life, (which how soon it will happen, the youngest know not;) as if the Kingdome of heaven were like a market, cheapest at the later end of  
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the day ; or that because nature hath placed the seat of his memory in the hindermost part of his head, therefore he may defer the remembrance of God, and of coming to him by the path of true Religion, to the hindermost part of his life. But as God himselfe saith, *while it is called to day, harden not your hearts*, *Psal. 94. 8.* lest his delay pull upon himselfe the forsaking of God, and steel his forehead to the perpetuall refusall of his mercifull invitation; and so he ( and especially the City of London, which hath been purpled with the blood of so many martyrs ) hear the complaint and curse of our Saviour sounding in his eare, *O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee ; how often would I have gathered thy children as the hen gathereth her chickens under her wings, and you would not ! behold your habitation shall be left unto you desolate*, *Math. 23. 37.*

## CHAP. XXII.

*Of the foolish, deceitfull and absurd proceedings and behaviour of Protestants in matter of Religion; And of the vanity and injustice of their pretext of conscience for their separation from the Roman Church.*

§. I. **H**E that will apply himself to this inquest as I have done, shall find, that the objections of *Protestants* against *Catholique Doctrines* are very weak and sleight, they are but paper-pellets, and make more noise than hurt; the workes also that they raise for their owne defence, are as weak, and easily dismantled. I found that their objections were answered again and again, which a later writer would take no notice of, but retrace the first arguments and urge them as fresh, as if they had never been urged before, or at least had never been answered; forgetting to make reply to the *Catholique Answers*, which was indeed because they could not do it. And in their writings I found much abuse of all Authors, even from the *Bible* it self to the Authors of latest times, either misalledging the words, or misconstruing the

the meaning, or urging that for their purpose, which was indeed to no purpose.

§.2. Particularly for their mistranslating of *Scripture*, (wherein they grievously accuse one another, as I shewed before) I will alledge two or three places (of a great many) for a tast, wherein their unfaithfulnesse is apparent; as first that notable depravation of their *Master Luther*, which I have mentioned before, in adding the word [*only*] where the Apostle saith, that *a man is justified by faith without the works of the Law*, Rom. 3. 28. Also where the Apostle saith, *give diligence by good works to make your calling and election sure*, 2 Pet. 1. 10. the English Bibles leave out these words, *by good works*, and yet *Beza* in his notes upon the place, acknowledges these words to be in almost all the antient Greek Copies. Also in the same Chapter & fifteenth Verse, these words are read according to the originall, *I will do my diligence also, you to have often after my decease, that you may have a remembrance of these things*: shewing thereby that he would pray for them after he was dead; as *S. Chrysostome* expounds it, saying, *Rejoyce ever (you blessed Apostles) in our Lord, without intermission pray for us, fulfill your*  
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*promises ; for ô Blessed Peter thou cryest out speaking thus, I will do my diligence after my coming to make mention of you, 2 Pet. I. 10. Now the English Bibles read this place thus, Moreover I will endeavour, that you may be able after my decease, to have these things alwaies in remembrance, corrupting the sense, and making it signifie only that he would endeavour that they should remember those things, when he was dead ; whereas he saith, that he would endeavour after he was dead, that they should remember those things ; and thereby it proves that he prayed for them after he was dead ; a Doctrine which many Protestants will not allow. Also in the first Epistle to the Corinthians, Chap. I I. v. 27. where the Apostle saith, whosoever shall eat this bread, or drink the cup of the Lord unworthily shall be guilty of the body and blood of the Lord, the English translates it thus, whosoever shall eat this bread and drink the cup of the Lord unworthily, putting and for or, thereby making the Apostle speak of the receiving of the bread and wine unworthily in an united sense, whereas he speakes of them in a divided sense.*

*Thus in very many places do they deal with*

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with the *Scripture*, like the *Elephant* when he goes to drink, who troubles the cleer water with his feet, because he will not see the deformity of his face; So they trouble and defile the sense of *Scripture* either in words or exposition, because they would not see the deformity of their Errors. Many falsifications also and corruptions of *Catholique Authors*, by the *Protestant writers*, I have met with; as where they speaking something by way of supposition, they alledge them as if they speak it positively and absolutely; where they bring the objections of *Heretiques*, they alledge them as speaking the words in their owne names; where they relate with reprehension the sayings of wicked men, they alledge them as saying those words themselves; which is, as if they should charge S. *Mathew* himselfe with the words of the *Pharisees* against our Saviour, *Behold a glutton and a drinker of wine. Math. 11. 19.* But I will not be particular in this matter, because many that have been guilty in this case, have been called to a strict account by their *Catholique answers*.

And when they are pressed by *Catholiques* with plaine and direct proofes, O what

what serpentine wriglings and windings, to escape the assaulters, doe they make! O what perverse, ridiculous, & contradictory answers and evasions do some of them make! in which they doe at once shew both much wit, and much folly; for fooles could not speak as they doe, and wise men would not. In so much that

*3. Answer to a Jesu-  
ites challenge, chapt.  
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*a Bishop Usher Primat of  
Armagh*, a very learned man, to avoid the confession of *Christs* descent into hell, according to the Article of the *Creed*, in the plaine sense thereof, doth so turn it and winde it, that he makes the sense of the words, *He descended into hell* to be, *He ascended into heaven*: to such pittifull refuges doth the weaknesse of a bad cause drive them. And thus they that have the most learning amongst them, being by unhappy accident bred up in an erroneous *Religion*, and thereby presuming it to be true, do bend all the endeavours of their learning to the maintenance of their errors, and the obscuring of the truth; which learning, if it were directed to the right end, might by just title claime a place in the first file of desert: even like a torch which turned downward, is extinguished.



guished with that wax, which held upward would make it bright and glorious. But though their learning were a hundred times doubled, yet as *Aarons* serpent devoured the *Magicians* serpents, *Exod.* 7. 12. so the wisdom of God, which is in his Church, will confound the sensuall wisdom of all her opposers; seeing there is no wisdom, nor prudence, nor counsell against God, *Prov.* 21. 30.

§. 3. I further observed that the arguments of *Protestants* for themselves were very fallacious; most frequently in that which the *Logicians* call FALLACIA CONSEQUENCIA, which is when the consequence is not justly inferred; for example, they argue thus; the *Sacrament* is called a figure of *Christ's* body, therefore it is not his true and reall body; which is a false Consequence, for it may be both; even as *Christ* is called a figure of the substance of his father, *Heb.* 1. 3. and yet is also the same substance. *Christ* saith, come unto me, therefore we may go to no body else, which is false; for we may go to him and others also. The *Apostle* saith, that we are justified by faith, therefore say they not by works; whereas we are justified by both. We must confesse our sinnes to God, therefore

therefore not to a *Priest*; whereas we must do both, *Christ* is the head of the *Church*, therefore the *Pope* is not; whereas both are in severall capacities. The like might be said in many others; by which kind of arguing, unlearned people are exceedingly deluded, & think that while one thing must be done, that must be done only; the veine of that word (*only*) invented by *Luther* in the matter of justification by faith running through the whole body of their *Religion*.

§. 4 Moreover I found this contradiction amongst the *Patrons* of *Protestancy*; that some of them reject the *Fathers*, and accuse them of being infected with the errors which prevailed in their times; and what were their errors? even all that they taught contrary to their *Protestant doctrines*; so making themselves the rule to judge the *Fathers* by, and not the *Fathers* (which any wise man would think more fit) a rule to themselves; who no doubt knew the *Scriptures* also, and what was agreeable or contrary to them better than they: *Protestants* being herein like carpenters who wear their rule at their backs, casting behind them & neglecting those that should guide their belief. But other *Protestants*

*stants* ashamed of this insolency, pretend for the credit of their cause, that the *Fathers* are altogether on their side; and then with much labour hunt out some obscure passages, most liable to be wrested, and triumph therein, as if they had found a demonstration, which when they are sifted, either they make nothing for them or else quite against them: who in this case are like to a man ready to be drowned, who to save himselfe will catch hold on a naked sword, with which he cuts his fingers; So *Protestants* sunk into the despaire of their cause, think to save themselves by that which serves but to encrease their overthrow.

They pretend also to answer many places of the *Fathers* alledged by *Catholiques*, and to give their words a Protestant meaning, and thereby run the *Fathers* into manifest contradiction of themselves; in regard that the *Fathers* have but some oblique passages which seem (and but seem) to make for them, (as whoever spake so exactly, nay who can possibly speak so exactly, as that his words may not be made to seem different from his meaning?) but they have whole Bookes, Sermons, Tractates, and a world of dispersed

fed places, of purpose, in the maintenance of *Catholique truths*. And though they say that the *Fathers* taught *Protestant doctrine*, and they give a Protestant sense (though very incongruous) to many of the places of the *Fathers* alledged by *Catholiques*, yet they dare not use those words and Phrases of the *Fathers*, as of the *Masse*, the *Altar*, the *Sacrifice*, concerning *reall presence*, *prayers to Saints* and for the *dead*, *merits*, *satisfaction*, and *Purgatory*, with the like, in their prayers, Sermons, and books which if they speak Protestant Doctrine, in the true sense of the *Fathers*, (as they say they do) why do they not with the sense, make use of the words and speeches also? I can conceive no other reason, but for fear the peoples understandings (not so fraught with prejudice, nor acquainted with their uncouth evasions,) should carry them to the direct meaning thereof, and so either in those things become Popish themselves, or accuse their teachers of *Popery*.

§.5. Another fraud I have observed amongst the *Canonical Protestants*, which is, that when they dispute against *Catholiques*, they have recourse to the *Scripture*, and will be tried by that only; but when they dispute

pute against the *Puritanes* and other *Sects* amongst them, who deal with them at their own weapon of *Scripture* only, then they have recourse to the *Fathers*, and the *Tradition* of the *Church*, and use the same arguments against *Sectaries*, that *Catholiques* do against them; and particularly in the points of baptizing of Infants, against the *Anabaptists*; and the keeping of the first day of the week holy, against the *Sabbatarians*, who would have Saturday; for either of which there is not any command in *Scripture*. And shall *Tradition* serve them in those cases, and not in others? Or shall *Scripture* with them prove all other points, and not those? And this shift is such a one, as *S. Augustine* (in *Psal.* 80.) witnesses to be common to *Foxes* and *Heretiques*. For as *Foxes* have two holes to save themselves by, one, when they are driven from the other; so *Heretiques* (whom the *Scripture* figures out by *Foxes*, when the Spouse saith, *Let us take the young Foxes that destroy the vines, Cant. 2.* 15.) have a double passage to save themselves by; the one, when they are assaulted by the other; so that he that will catch them, must set his nets before both issues, and besiege both passages, as the excellent

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*Catholique Writers* have done, and have left them neither *Tradition* nor *Scripture* wherby to escape.

For although the *Scripture* do not teach all in direct and particular terms that *Catholiques* do, yet it teaches nothing that *Protestants* do, in the things they differ from *Catholiques*. And in generall the *Scripture* teaches all that *Catholiques* do, by referring us to *Tradition*. And this is sufficient; for it is not required, that all that we believe or do, be expressly set downe in *Scripture*, it is enough, that there be no *Scripture* against it, for what is not forbidden is lawfull; as the *Apostle* saith, *where there is no law, there is no transgression*, *Rom. 4. 15*. If then there be no law of *Scripture* against it, it is lawfull; especially if it be warranted by the *Tradition* of the *Church*, to which the *Scripture* refers us, and is to us more evident to come from God, than the *Scripture* is, which we do not know to do so, but by the *Churches testimony*.

So that I found the *Protestants* were like to the *Giant Procrustes*, mentioned by *Plutarch*, who having a great iron bed fit for himself, all strangers that he took he layed therein, and if they

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they were too long for the bed, he cut off so much of their leggs, if too short, he stretched them out till they came even; So the *Protestants* having built a *Religion* after the modell of their owne fancy, doe examine *Scriptures, Councells, Fathers*, and all authority by it, whereof some they cut off, as being too long, in affirming more than they do; and others being too short for their purpose, they miserably scrue, tenter, and rack, till they come to the length they desire. And had I the wicked ambition by impiety to make my selfe famous, I believe, I could conjure up new opinions, which (laying aside the authority of the *Church*) I could varnish with as much reason and *Scripture*, as any they professe; Whose attempts have had no better successe then *Achelous* had in fighting with *Hercules*, who took upon him severall shapes, hoping in one or other to overcome him; but was by *Hercules* beaten through all his shapes, and forced at last to take his owne proper shape, and yeeld: So *Protestants* fighting against *Catholiques*, are by them beaten through all their changes, and formes, and shifts through which they wander, and are forced at last to take the true forme of



of *Protestancy*, which is obstinately to deny the plaine and manifest truth; But I heartily pray that it would please God to bring them to the true form, which they ought to have, which is of *Roman Catholique*; untill which they will (like the blinded *Sodomites*) perpetually roule, wander and grope in the darknesse of uncertainty, and instability, till eternall darknesse seize upon them. For by imbarquing themselves in such an enterprize as is the boarding of the Ship of *Peter*, they are like to arrive at no other port, but ruine and destruction.

§. 6. Moreover I found this proceeding of the *Protestants* to be most unreasonable, and full of pride, in that they being but few in number, especially in their beginning, yea but one, one infinitely audacious, *Luther*, once a child of the *Roman Church*, should presume to correct or reforme the whole Christian world; a thing which no man would admit in the private regiment of his own family, that a sonne or servant should presume to find fault with, and change the customs of the house against the consent of the Father, Master, and all the rest, and assume to himselfe alone to be judge of the cause.

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One earnestly desiring *Lycurgus* to establish a popular State in *Lacedemon*, that the basest might have as great authority as the highest, answered, *Begin to doe so first in thine owne house*; which he refused, and thereby saw the injustice of his own demand: So these men that will not admit within themselves, either in matters Ecclesiasticall or civill, that they whose duty it is to obey, should command, they whose duty it is to learne, should teach, with what face can they defend the practise thereof in the *Church*, which is the house of God; of which our predecessors were guilty in the first attempt, and this present generation in the continuance of their Rebellion? Nor let them think that their having of the *Bible* in the *Mother-tongue* will save them, as if it were like the *Palladium* to the *Trojans*, a thing dropt down from heaven, no man knowes how, with this condition annexed, that while they kept it in their city they should never perish; while in the mean time they extremely pollute it with two things, their interpretation and their conversation; whereas the *Church of Rome* hath not only the word, but the meaning of God also, as the *Apostle* saith, *we have the sense of Christ*;

*Christ*, 1 Cor. 2. 16. both proved by never erring authority.

And lastly weighing all the *Protestant* arguments with all impartiality, or if there were any inclination of the balance, it was to their side, with whose doctrines I had been from my childhood seasoned, and had been a teacher of others for the space of neere twenty yeares, and to whom to receive contrary impressions, I knew must prove extreamly prejudiciall; who therefore addrest my selfe to this enquiry, with the disposition of a jealous husband, seeking that which I was most loath to find; yet all this notwithstanding, I found that all their pleas and pretences, and their answers to *Catholiques* were weake, sleight, false or impertinent; and (like to a certain fish called *Steve*, mentioned by *Plutarch*, which hath a body like a sword, but wants a heart,) they had (at least in the opinion of some) a shew of strength and sharpnesse, but inwardly had no power, Spirit, or vigour. And that all their specious shewes of purity, Reformation, and Evangelicall truth, were but like a shallow brook or plash of water, wherein we may discern the Sun, or moone and stars, with the whole face of heaven,

heaven, as if it were as deep as heaven is high, when if we but sound it with our little finger, we pierce it through even to the earth: So their pretences of the pure Word of God, heavenly truth, and nothing but the truth, (as if like *Prometheus* they had fetch'd it themselves from heaven) being fathomed, I found no deeper than the shallow conceits of private heads; And that like *Micol* they had sent away *David*, and laid an Image in his place, 1 *Kings* 19. they had renounced the true and living Word of God, which is the true sense thereof, and laid an image of their owne fancy, drest in the same letter, in the room thereof; and so were (though not of *Saints* and *Images* which they ought, yet) worshippers of their owne imaginations, which they ought not, as being a high *Idolatry*.

§.8. These, these are the motives, which have inclined me to believe that the *Church of England* and all other *Protestant Churches*, are guilty both of *Heresie* and *Schisme*; two finnes of highest nature, the one against God, the other against our neighbour; the one against faith, the other against charity, by denying their believe to doctrines revealed

by God the supreme Author, and proposed by the *Catholique Church*, the supreme witnesse of divine truth; and by rending the seamlesse coat of *Christ*, separating from the Communion of his *Church*, and that (as some of their most learned say,) for things not fundamentall; and what can be more imprudent, than for an unfundamentall error to commit a fundamentall sinne? And such it is to separate from the *true Church*, as the learned amongst them confesse the *Church of Rome* to be.

And as the pretended errors for which they did separate, (they confesse) were not fundamentall, so for ought they know (for they confesse that the judgement of their *Church* may erre) they were no errors at all; and so again, for ought they know, they have not reformed, but deformed themselves; and are gone out of Gods blessing (as we say) into the warm Sun. What madeffe it is to make, or continue a separation from a true *Church*, so acknowledged by all *Christians*, upon pretences not accounted true by any but themselves, and not certainly known to be true, so much as by themselves. And as *Augustine* (*de unit. Eccles. c. 3.*) argues

against the *Donatists*; If both sides were true they had no cause to separate, and to fly from those whom they had in possession: If both false, there was no cause of separation, that they should fly from those who were no more faulty than themselves. If our doctrines are true and theirs false, there was no cause of their separation, because they ought rather to have amended themselves and continued in unity: and if ours are false and theirs true, there was no cause of their separation, because they ought not to have forsaken the innocent world, to whom either they would not, or they could not demonstrate their truth. Nor can it excuse them to say, that such or such things are against their conscience; for as much as they ought to regulate their consciences by the Word of God in the mouth of the *Church*, not of themselves, (otherwise contentious and self-will'd Spirits will never want this plea, to separate from the *Church*, and so to serve God with their Will-worship,) and not to demand of the *Church*, that she make her conscience stoop to a compliance with theirs, which is insolent and unreasonable.

'Tis true that he that doth any thing

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against his conscience sins, so also if he do not that which he is commanded, he sins; therefore to reconcile this conflict of conscience, men may and must (though it go against the grain of their private judgement) submit themselves by an implicate faith to the *Church*, by believing her to be wiser than themselves, and so believing what she saith to be true. Otherwise this conscience would be a plea for all disobedience and impiety; when wicked men might say, that they could not be perswaded in their conscience, that the things they were commanded to believe or do, were good, but rather the contrary were so, and therefore they would do them. Thus erroneous men may think it lawfull to commit murder or adultery, as all *Rebells* do the one, and *Familists* and *Adamites* the other. And we see that *Protestants* (who make conscience their Plea against the *Church of Rome*, and a ground of Separation) will not admit this from others that are under their command.

The legall *Protestants* of *England* would not permit any man, under pretence of conscience, to refuse the Oath of *Allegiance* and *Supremacy*, but thought all men bound



bound to submit their beliefes therein to them. And now the *Reformers* of the reformed, who heretofore complained of it as an *Egyptian burden*, to have any thing imposed on them against their conscience, make no scruple to impose upon other mens consciences, in their oaths, *Protestations* and *Covenants* of conspiracy and Rebellion against their lawfull Prince, and of believing a *Religion* not only now in Being, but whatsoever hereafter shall be by them contrived; nor will they suffer any mans tenderneſſe of conscience, to be a ground for the separation of his obedience. So that the separation of all *Protestants* from the *Church of Rome* under pretence of conscience, as it hath no ground of truth, so hath it not either of prudence or justice.

§. 9. And if the *Protestants*, especially the *Chillingworthians*, will be (as they pretend) the servants of reason, and follow her whither she shall guide them, I cannot see how they can avoid coming to the *Catholique Roman Church*. For seeing that (according to them) there is no infallible certainty of the truth of any point of Faith, (for if there be so, it is in their fundamentalls; yet seeing they have no in-

fallible knowledge what those fundamentalls are, they must needs slide back againe to their former universall uncertainty: ) all the assurance they have in matter of religion, can be but probable: Now *Aristotle* the great Master of reason, gives this rule of probability; *That* (saith he) *is probable, which seems so to all, or to the most, or to the most wise; and amongst them, to all, or to the most, or to the most famous and eminent;* which rule is so consonant to reason, as I think no reasonable creature will deny it. Nor can any *Protestant* (except pride and ignorance shut the doore of his confession) deny that this rule of probability, amongst all sorts of *Christians* is applyable only to the *Roman Catholique Church*; there having been infinitely more, and more wise and learned people of her Communion, than of any other; yea many times there have been, when shee hath enfolded all *Christians* in her armes, and not one to be found out of her Communion, her doctrines then (in reason) are to be received as most probable.

And (as some *Philosophers* say) naturall bodies doe neglect the lawes and rules of their particular motions, to serve and follow

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follow the lawes of universall nature; of which one is, That there must be no *Vacuum*, or place utterly empty; which law to observe, we see that heavie bodies will rise upward, which otherwise would fall downward: So the particular rules of reason, in particular men, (if they will shew themselves the dutifull children of reason) must give place to this generall and universall rule of reason implanted in mankind; and when they are inclined one way to an opinion, by their own private and domestique reason, they must suspend that inclination, and conquer the provocations thereof, and readily yeeld unto the fundamentall and universall law of reason; which is, that in matters of whose truth there is no infallible certainty, that is most likely to be true, and hath the most reason on its side, wherein the most, and the most reasonable of reasonable creatures, doe agree. Which if they doe, they shall not run upon the rock of believing contradictions, (as some of them imagine;) but shall find themselves obliged by the train of their owne principles, to become *Roman Catholiques*.

These considerations, together with the great assistance of Gods grace, have

caused me to forsake the Communion of all *Protestant Churches*, who, like those mentioned in *S. John*, say they are *Jewes*, the true Church, and are not, but are the *Synagogue of Satan*, *Revel. 2.9*. And not to content my selfe to be a *Catholique* in opinion only, keeping it private to my selfe, to save my temporall interest; nor with the two *Tribes* and halfe, forbear to enter into the land of *Canaan*, but stay on the other side of *Jordan*, tempted thereunto by the pleasantnesse of the land; but, disdainig to match my love so low, as of this creeping world, with the renouncing of all I possessed, or that my hopes could reach at, to the pulling on my selfe the displeasure of my friends and kindred, the reproach and hatred of the *Protestant party*, to the abandoning of my selfe, my wife and children, to all the calamities (which are all) that beggery, and perpetuall banishment could throw upon us; lanching forth into the deepe of this wide world, without rudder, anchor, sailes or tackling, to humble our selves at the feet of our *Holy Mother the Church of Rome*, which is the *one, true, holy, Catholique and Apostolique Church*; and will be so, and will be accounted so, when these, like their predecessors

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predecessors, revolters from the *Church of Rome*, shall be no more; And to choose to perish for want (if it be the will of God) in communion with the *Catholique Church*, rather than to have the Empire of the world stoop under my command, and be a *Protestant*: And to say, as *Themistocles* did to his wife and children, though in a different sense, *P E R I I S S E M U S N I S I P E R I I S S E M U S*, *we had perished, if we had not perished*, if we had not perished temporally, we had perish'd eternally: nor would I sell the inward peace and consolation I here find, though at such a rate as would undo the world to buy it; for he that purchaseth worldly prosperity with the losse of the true faith, out-buies it, and will prove a bankrupt; with which the tendries of the whole world being counterpoized, prove too light: as our Saviour saith, *What shall it profit a man to gain the whole world, and to lose his owne soule? Math. 16. 20.*

And all this, because they that are out of the true *Church* are out-lawes against God, are *without Christ*, and *without God in the world*, as the *Apostle* speaks, *Ephes. 2. 12.* and because (as

*h Concil.*

*Cart. 4. c. 1.*

*c. Aug. Ep.*

*152.*

*d Aug. de*

*Sym. ad Ca-*

*tech. lib. 4.*

*e Cyp. de*

*unit. Eccl.*

*f Ibidem.*

*g Ibidem.*

*h Aug. de*

*gest. cum.*

*Emerito.*

*i Prosp. pro-*

*mis. & pra-*

*dic. Di. par.*

*a. c. 5.*

*k Folgens. de*

*sede ad Pet.*

*c. 12.*

all antiquity testifies) that  
 'b out of the Catholique  
 'Church there is no salvation.  
 'c That whosoever is not in  
 'the Catholique Church can-  
 'not have life. d That he shall  
 'not have God for his Father,  
 'who will not have the Church  
 'for his Mother. e That Christ  
 'is not with those that assem-  
 'ble out of the Church. f That  
 'though they should be slaine  
 'for the confession of Christ,  
 'this spot is not washed away  
 'even with blood. g That  
 'he cannot be a Martyr that  
 'is not in the Church. h That  
 'out of the Catholique Church  
 'one may have Faith, Sacra-  
 'ments, and in sum every thing  
 'except salvation. i That he  
 'that communicates not with  
 'the Catholique Church is an Heretique  
 'and Antichrist. k That no Heretique  
 'nor Schismaticque, that is not restored  
 'to the Catholique Church before the  
 'end of his life, can be saved.

And this Catholique Church is the Ro-  
~~man~~ Church, because the Bishop of Rome

is the head thereof, appointed so by God, and received by the Christian world in all ages (as I have proved before) and that not only for a time, but at this time, and for ever. And this being the Rock on which the *Church* is built, surely it shall never be removed, nor he, that like the wise-man, builds thereon; as our Saviour saith, *the raine fell, the floods came, the winds blew, and rushed upon the house, and it fell not, for it was founded on a rock: Matth. 7. 25, 26, 27.* On the other side all other *Churches* are built upon the sandy foundation of humane invention, and must expect the fate of the fooles house, on which *the raine fell, the floods came, the winds blew, and rushed thereon, and it fell, and the ruine thereof was great.*



## CHAP. XXIII.

*The Conclusion; wherein is represented on the one side the splendor and orderly composition of the Roman Catholique Church: And on the other side the deformity and confusion of Protestant Congregations.*

S. I. **N**OW for a Conclusion, let me invite the Reader to stand (as it were) upon mount *Nebo*, as *Moses* did, and take a view of the Land of *Canaan*, the *Roman Catholique Church*, on the one side, and the wildernesse of the *Protestant Churches* on the other.

Here amongst *Catholiques*, you shall see a *Church* like the cloud that appeared to *Elisha*, as big as a mans hand, which by and by spread over the face of the earth; a *Church* which hath incircled in her armes (at least in their predecessors) all that ever wore the name of *Christians*; which hath stretched her dominions, as far as the Sun his beames, and wheresoever he hath bestowed his corporall, she hath bestowed her spirituall light.

There amongst *Protestants*, you shall see *Churches* that have got possession only  
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of the most obscure places, and that by patches, like a poor mans land; and those too usurped by fraud, and violence from the just owners thereof; not purchased, but stolne.

Here you shall see a *Church* that hath continued without interruption since the first planting thereof; that hath kept perpetuall Term without *Vacation*; that in all the rough tempests of this worlds persecution, hath still rid out the storme: and though by the tyranny of *heathen* and *heretiques* millions of her children did fall, it was but like the morning dew, watering thereby the seeds of grace, which themselves had sowne; and when they calmly bled, it was but oyle to the *Apostles lamps*, whose bright flames may yet serve to light posterity to heaven. And as the enemies of the city of *Rome* were wont to weep to see it on fire, because it would afterwards be fairer built; so the devill (though he caused it, yet) did mourne to see the *Church of Rome* on fire in her *Martyrs*, which was ever repaired by a greater encrease of converts, who constantly kept the faith, till they lost themselves in keeping it, like *Naboth* who kept his possession, with the losse of his blood.

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There you shall see *Churches* like *Castor* and *Pollux* rising and setting by turnes, sometimes alive, sometimes dead ; with such huge great gaps between the times of their subsisting , that for any succour they could have from them, millions of soules might in the interim have dropt into hell. And as the *Moabites* when they saw the waters look ruddy, thought they had been mingled with blood, when it was but the reflexion of the morning sun beames on them ; so when they suffered any thing, they called it persecution for their obedience to God, when it was indeed but the effect of justice on them, for their *Rebellion* against Gods deputies Ecclesiasticall and civill ; the *high Priest* and the *Prince* : and instead of giving them increase, as persecution hath alwaies done to the *Church*, it did (with the aid of their inward discords) utterly extingnish them. Who have had none, but have made many *Martyrs*;reviving even in these later&present times, the antient copies of cruelty against *Catholikes*;blindly believing that by killing Gods servants, they do God service:Whose meek spirits have paid as large a tribute of patience unto heaven and sufferance to the world, as any that went before

fore them; and have proved in themselves, the truth of the *Sponſes* ſaying in the *Canticles*; ch. 5. v. 10. *My beloved is white and ruddy*, being blanch'd with the whitenesse of innocence, & guled with the blood of martyrdom, the fury of whose malice and persecution hath pursued many even through the gates of death, adding prophanation to their cruelty, by disturbing the dead bodies, and ſilent urnes of *Saints* departed. A poor revenge and foolish, which doth more expresse their hatred, than satisfie it; and shewes that their malice doth more afflict their owne minds before it is executed, than it can doe their enemies bodies in the execution: So eager, so importunate is sinne, ever to its owne shame.

§. 2. Here you shall see a *Church* that hath alwaies been in view; whom neither fear nor coynesse hath made to hide her head, and whose admired beauty hath invited all men to her chaste embraces, and like *Medusæ's* head hath turned them to stones of this living building, by the admiration of her surpassing beauty.

There you shall see *Churches*, such (which is very strange) as were never seen, or very seldome; keeping such unkind.

kind and retired state, that men ( like *Diogenes* who went about *Athens* with a candle and a lanterne at noone day, to seek an honest man ) must doe so about the world to find them out, and in the mean time perish for want of spirituall aid : who never had any beauty, riches, or rarity amongst them, but only *Giges* his ring, whereby they did for the most part walk invisible. The *English Proverb* saith, that where God hath his Church, the devill hath his Chappell; and so he hath alwaies had in *Heretiques*, who in regard of place have been mingled with *Catholiques* ; but that the devill should have all the Church, and God not so much as the Chappell, ( as they pretend ) is most incredible.

§. 3. Here you shall see a Church like the city of *Jerusalem*, that is at unity within it selfe; and like the wals of *Byzantium*, so closely united, that they seem to be all but one entire stone. And as God spake of old, *By the mouth of his Prophets*, *Luc. 1. 70.* intimating, that though they were many *Prophets*, yet they had all but one mouth, in regard of the unity and agreement of their sayings; so speakes he now by the mouth of the *Priests* in the *Catholique Church* : A body having *Christ* for the head,

head, from whom ( as the Apostle saith )  
the whole body being fitly joyned together,  
and compacted by that which every joynt  
supplies, according to the effectnall working  
in the measure of every part, makes encrease  
of the body to the edifying of it selfe in love;  
Whose powerfull union, like the *Bundle of  
Arrowes* presented by the *Emperour Saladi-  
ne* to his sonnes, as the *Embleme* of united  
strength, cannot be broken by the assault  
of any force; which like the *floating Islands*,  
or the stone *Tyrrhenus*, being unbroken,  
floats still aloft, and keeps her head above  
the main ; when others like clods of earth  
rent from the *Iland*, or broken in pieces of  
that stone, sink to the bottom and pe-  
rish.

There you shall see *Churches* stand like  
the stones in some high waies to measure  
their length, a mile asunder from each o-  
ther ; And as the *Cameleon* changes it self  
into all colours except white ; So they  
wander through all the forms of opinions  
that fancy can imagine, saving only truth;  
Which need no externall disasters to try  
their strength, no forraine enemies to at-  
tempt their destruction ; For like the *Ser-  
pents* teeth sown by *Cadmus*, or the eter-  
nally-hating brethren *Eteocles* and *Polyni-  
ces*,

ces, they with mutuall cruelties destroy each other. Here a *Church* that for the admirable effects of her unity, deserves the name of that pretious stone, which for the rarity thereof is called *Unity*. There such, as for the variety and deformity where-with they are possessed, may be termed *Legion*.

§. 4. Here you shall see a *Church* that religiously triumphs over all *Christian Kings* and *Kingdomes* of the world, making them the *Trophees* of her spiritiual victories and conversions; whose powerful influence hath cast a charme upon the fierce and lionly natures of barbarous Princes; and hath not only made the *Lion* and the *lamb* to live together, (as was foretold by the *Prophet*) but hath turned the *Lions* into *Lambs*. *Alexander* the great being asked if hee would run at the *Olympick games*, said, *I could be content, so I might run with Kings*; Here then may be exercised a vertuous ambition, and truly worthy of the majesty of the *most excellent King of England*, who if he will honour the *Church* and himselfe to run this way, shall run with almost all *Kings* of the *Christian world*, both his owne and other *Kings* predecessors, and that at the true  
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*Olympick exercises*, the exercises of heaven.

There you shall see *Churches* that never had the power to invite a King or nation to their Communion, but such as were born to it; or at first compell'd to it, by the violence of some prevailing faction; or moved to it, by oblique and self-reflecting ends. Barren and injurious *Churches*, that live not by their own labour, and the gaines they make thereof, but boast only of that which they have ravished from others; and convert not from Heathenism, but neerer to it.

§. 5. Here you shall see a *Church* working wonders far above the power of all created Beings; commanding (by the rich dowry of her husband and *Saviour*) heaven, earth and hell, and all the frame of the creation; making them bow their fixt and stubborn natures, and meekly yeeld to the dreadfull command of man, propt by omnipotent Divinity. In which the miracle of miracles, *Transubstantiation*, is most frequently wrought, even millions of times a day, and sufficiently proved to be so, by the frequent effusion of blood that it hath made (like murdered bodies many times bleeding afresh in

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in the presence of the murderers) to confute the incredulity of *Jewes* and *Heretiques*; which if it do not so, to those that do not see it (having credible testimony thereof) as well as to those that see it, shall one day, with the rest of his most precious soul-healing balm, be required at their unhappy hands, when he shall come incircled with flames, and armed with dreadful thunder, to throw down vengeance on the impious and unbelievers; who shall remedilessly feel that which heretofore they would not believe, that *he that believeth not shall be damned*, *Mark. 16. 16.*

There you shall see *Churches* that do wonders indeed, but they are wondrous evils; the fowlest in all the stock and brood of villany; too many to be repeated, but not to be forgiven; for that therefore I will alwaies pray. *Churches* that are so poor in proof of their Doctrine, that they neither come neere the *Church of Christ*, nor yet do so much as the accursed *Antichrist*; for he shall do some wonders, but they do none: Or at least it is but one only *Miracle* that they do, and that is, that being (as they say) the true pure *Church of God*, they do no

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*Miracle.* And one *Miracle* I beseech God to do amongst them, ( and especially in the once-every-way happy, and the now-every-way miserable *Kingdome of England*;) that is, once more to convert them to his true faith , and *Catholique Roman Church*, where it is only to be had ; that they may see and submit, before it be too late, to him whom they have pierced ; and may (as *Christ* admonisheth the *Church of Ephesus*) *remember from whence they are fallen, repent and do their first works,* (*Rev. 2.5.*) before all hope, to see the *Kingdome* flourish, be withered ; and that by their falling from bad to worse ; there remaine nothing but a fearfull expectation of seeing it over-run , and possessed by some barbarous Nation , as the *Greek Churches* are by the *Turks*, ( for their Heresies most likely, and Schism from the *Church of Rome*,) or else, that they will become such themselves.

§. 6. Here you may see a Church that is the worlds S A N C T U M S A N C T O R U M, *most holy place*, guilded with the lives of innumerable (both men and women) persons of matchlesse sanctity, shining through the vailes of their coarse cloth, and neglected flesh ; yea in the feeblen

feebler Sex, God making his power (as he saith to *S. Paul*) perfect through weaknesse. People so charitable to others, that they will forgive every one, but themselves; and so severe to themselves, that they had rather lose the reward of their well-doing, than the punishment of their evill. Whose fasting and prayers, like empty bellied instruments send up harmonious musick to heaven, and exceed the Spheres. Who suffer no mutiny of passions against reason, or of reason against God. Who disdain to stoop to the lure of sense, or to serve it in any thing beyond the margent of necessity; but ascending up to the mount *Tabor* of heavenly contemplation, do there abide with *Christ*, and are transfigured with the beauty of holinesse; on whose hearts is written (that which was on the brest-plate of *Aaron*) *Holinesse to the Lord*. These are those noble Worthies of God, who like *Uriah* one of *Dauids* Worthies, are ashamed to injoy the pleasures and delicacies of this life, while they consider that their great *Generall* wanted them; but like him spend all their time in suffering evill, and doing good; and are therein like to arched roofs, whereon the more weight

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weight is laid, the firmer and stronger they are. And are (many of them) so exalted with heavenly raptures, that their unbodied soules leave them forgetfull of all things that may tend to their temporall preservation. Having such strong impressions of the presence of God, that wheresoever they are, or whatsoever doing, they so behave themselves, as if with *S. Hierame*, they heard the sound of the *Archangells* trump summoning them to judgment: Which high degrees of holiness they underprop with the basis of humility; and (like the weightiest eares of corn) bow down their heads the lowest to the earth; and stand like figures in *Arithmetique*, where the last in place is greatest in account. So that this alone may persuade infidells that God was made man, while they see men thus made Gods. *Into their secrets O Lord let my soule come, let my glory be joynd to their assemblies.*

Here you shall see Churches calculated onely for the meridian of flesh and blood; whose Apocryphall Priesthood cannot beget Canonically, much lesse supercanonically vertues; whose Priests (like anticks which we see carved on the sides of sumptuous buildings, seem with their bowed



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bowed shoulders to bear up the house when they are indeed borne up by it: so they pretend to be the only Pillars of the house of God, but indeed have no share therein, but what they derive from this *Church of Rome*; *Thou bearest not the root, but the root thee, Rom. 11. 18.* And what remains of the perfume of goodnesse yet amongst the people, (bating the disposition of nature) is but the reliques of the *Roman* scent, perhaps not yet utterly faded.

§.7. Lastly look upon the *Roman Catholique Church*, and you shall see a thing so complete and perfect in all her dimensions, as if it had been (as indeed it was) moulded on a heavenly frame, many members built up into one body, and that body united under one head, maintaining most sweet and admirable correspondence, having in it selfe all fit means for the spirituall conservation both of the *individuum*, and *species*, of the particular body, and of the kind: For birth here is *Baptisme*; *Confirmation* for strength and advancement in the state of grace: The *sacred Eucharist* for our daily stock of spirituall improvement and encrease. And so our spirituall sicknesses and

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and wounds, which we receive in our *Christian warfare*, here are *Physitians* with the *balme of Gilead*, the good *Samaritanes* with wine and oyle to powre into our wounds, the holy *Priests* after the order of *Melchisedeck* with the *Sacrament of Penance* to cure all our maladies. And there-  
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ther with things of the same quality or the  
contrary, so here. For wounds given by the  
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away in almes. For wounds received from  
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with fasting and other austerities. A cure  
for the fiery darts of the devill, by the darts  
of prayers shot up to heaven. And when  
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not alwaies last ) here is precious oyle to  
embalme our sooles with grace ; which  
like the oyle to the antient *Roman wraст-  
lers*, makes us nimble & agile in our latest  
wraстlings with the devill, that we may  
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And that this holy *Church* may continue  
in succession, untill her royall *Bridegroom*  
call her up to his own throne, here is *Holy  
Sacramentall Matrimony*, both to repre-

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bowed shoulders to bear up the house when they are indeed borne up by it: for they pretend to be the only Pillars of the house of God, but indeed have no share therein, but what they derive from the *Church of Rome*; *Thou bearest not the root but the root thee, Rom. II. 18.* And what remains of the perfume of goodnesse yet amongst the people, (bating the disposition of nature) is but the reliques of the *Roman* scent, perhaps not yet utterly faded.

§.7. Lastly look upon the *Roman Catholique Church*, and you shall see a thing so complete and perfect in all her dimensions, as if it had been (as indeed it was) moulded on a heavenly frame, many members built up into one body, and that body united under one head, maintaining most sweet and admirable correspondence, having in it selfe all the means for the spirituall conservation both of the *individuum*, and *species*, of the particular body, and of the kind: For birth here is *Baptisme*; *Confirmation* for strength and advancement in the state of grace: The *sacred Eucharist* for our daily stock of spirituall improvement and encrease. And so our spirituall sicknesses and

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sent that union, and by grace to encrease it. And that this multitude may not beget confusion, here are *holy Orders*, by vertue whereof, they that are ordained do govern this society, as spirituall *Magistrates*, and conduct it, as spirituall *Captaines*, through the wilderness of this world, to the land of *Canaan*, the heavenly *Jerusalem*, which is above. Here is the true *Communion of Saints* both of those in heaven, in earth, and under the earth, by the participations of each others Prayers, Merits, and Satisfactions. Here is, as in all well-governed Common-Wealths, Justice both commutative, and distributive: Commutative betwixt God and *Christ*, who payed a rancome for us, and purchased an estate for us, and we take possession upon the conditions required: distributive in rendring rewards and punishments according to the geometricall proportion of mens merits or offences.

§. 8. Here are the *Arcana imperii*, high and mysterious things, such as are worthy the wisdom and contrivance of God. Things to be believed, by the world, thought incredible; things done by God, and to be done by us, by the world thought impossible, things to be suffered,

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by the world thought intolerable: and they are believed, done, and suffered, which could not be effected, but by a power omnipotent. And because they are so difficult, none but God could subdue mortalls to the belief and practise of them; and therefore, even because they are such, they prove him only to be their author. For who can imagine that *Confession*, a thing so much against the bias of flesh and blood, or the belief of *Transubstantiation*, a thing so far above the reach of humane reason, could have got such possession in the soules of Christian mankind, and that without any externall violence, had not the finger of God writ it on mens hearts. In doctrines of this *Church*, that will admit the use of reason for their proportionableness, no things seem more reasonable; and where they are above reason nothing can be more sublime, and befitting God the Author of this *Religion*, and *Christ Jesus* the husband of this *Church*. God, who is the God of reason, (of which that small portion which man is Master of, which yet ennobles him above all bodily creatures, is but a ray from the splendor of his all-seeing sun-light, a spark from his celestiall fire) *worketh all*

things according to the counsell of his will, *Ephes. I. 11.* which counsell implies prudence, and reason in his actions; according to the type of that eternall law whereby he workes himselfe; and commands all his creatures to work. And by this character the doctrines and the discipline of the *Catholique Church* proclaim him for their Author; and are not therefore to be disgraced (as they are by *Protestants*) by the ill-sensed name of policy; giving to the vertue of highest wisdom, the superscription of deceitfull cunning. And the knowledge of those things, which in the government of this noblest *Kingdome of Christ* surmount the reach of present reason, are reserv'd for a reward of our humble belief, in the life to come; when our faith shall be happily turned into sight; and we shall cleerly see, and be fully and eternally satisfied, with the reason of all those things, which now our short understandings have not line enough to fathom. *Excellent things are spoken of thee thou city of God, Psal. 86. 3.* And as it is written of *Alexander the Great*, that his body was of such an excellent composition, that it sent forth sweet vapours that perfumed all his clothes; and our *Saviour* we know

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had such abundant vertue flowing from him, that it cured such as touched him; such is the body of the *Church*, of so rare, so holy, and so rationall a composure, that vertue goes out of her, and sanctifies; and wisdom, and makes reasonable all her garments, all her utensils, and whatsoever appertaines to her, *the smell of thy garment is like the smell of Frankincense, Cant. 4. 11.*

And if any third party that were neither of the *Roman*, nor of any *Protestant Church*, should observe the admirable frame of this *Church*, both in regard of the doctrine & discipline, he would surely say, as the *Apostle* to the *Corinthians*, (1 *Cor.* 14. 25.) *God is truly in you*; and with the *Patriarch Jacob*, *How dreadfull is this place? this is no other than the house of God, and this is the gate of heaven*; *Gen.* 28. 17. and as in the *Canticles* 6. 10. this is she that goeth forth like the springing morn, faire as the moon, choice as the sun, terrible as an army in battel aray.

But looking on the *Churches of Protestants* or any sort of *Heretiques*, he should see a body without a head; or (which is as monstrous) an *hydra*, a beast with many heads, and that possibly may have as many more, if Kingdomes should be lessened

and encreased : having a law without a Judge ; but every one that is a party, claiming that power, in his owne cause. Where they have no assurance that their law is uncorrupt, but by the testimony of those they account their adversaries, and the greatest liars and seducers of the world. Who have amongst them no faith but opinion, no charity, but humanity, no hope fitly tempered with fear, but bold presumption and pretended assurance ; for which they that are the most confident, have the least cause of any men in the world. Where there is no beauty, comeliness or order worthy the Bride of *Christ*, nor yet of the design or owning of any generous, or wise and prudent man. But as some *Philosophers* hold that the world was made by the accidentall concourse of Atomes ; So they seem to be made by chance and by chance to come together, not being united by any internall form, but only in a politicall opposition of her, who is their Mother and Mistrresse.

The *Senate of Rome* having chosen three men to go on an Embassie, whereof the one had his head full of cuts and gashes, the other was a fool, and the third had the Gout ; *Cato* laughing said, that the *Senate*

had sent an Embassadour, which had neither head, heart, nor feet; And even such imperfect things are all hereticall and deformed *Churches*, which want faith for their head, charity for their heart, firmnesse and perseverance for their feet. Holding such monstrous and absurd opinions, that they make up a bundle of Heathenisme, Turcisme, Heresie, and contradictions to common-sense. Can then any indifferent and prudent man, who knowes that God made the world with wisdome, in number, weight and measure, can he think that they are the *Church* of God, the deare *Sponse* of *Christ*, for whose sake he descended from his heavenly Throne, and took and lost humane life? Or will he not rather say, that they are mad? 1 Cor. 14. 26. Who are framed neither in number, weight, nor measure; their societies and *Churches* being (or being possible to be, according to their principles) as many as their persons; their opinions vaine and foolish; and their government confused and misshapen, seeming rather a chaos than a creation. In summe there is nothing that can be said for a true *Catholique Church*, but may be truly said for the *Roman*; & there is nothing that the *Protestant Churches* have



said, or can say for themselves, but have been, or may be said by *Heretiques*; and are said by those who subdivide and separate from them; which pretences if they be good in them against the *Church of Rome*, they are good in others against them; which yet they will not admit. So that the *Church of Rome* is the true *Church*, or there never was any true *Church*; and all *Protestants* are *Heretiques*, or there never were any that deserved that name.

§. 9. What remains then for all *Protestants* of what sort or title soever, but to listen to the voice which sayeth, *Goe out of her my people, that yee be not partakers of her sinnes, and that ye receive not of her plagues. Revel. 18. 4.* To redeem their soules from forfeiture, that have been thus long mor-gag'd to eternall death: and with the Prodigall son to returne home to the *Catholique Church*, their mother, and thereby to God their *Father*, in whose house there is plenty of celestiall *Manna*, while they perish for want of food, or become fellow commoners with the hogs, and feed upon huskes and draught: and thereby to give joy both to earth and heaven in their conversion; seeing that as the elements never rest contentedly but in their proper place;

have to they will find no rest, but in the  
 and bosome of the true Church, which is  
 the proper place of every Christian.  
 they To listen to the voice which crieth,  
 of Return, return o Sanamite, return, re-  
 turn, Cant 6. 13. And the Spirit and the  
 So Bride say, come: And let him that heareth  
 say, come: and let him that is athirst come.  
 and And whosoever will, let him take of the wa-  
 ne- ter of life freely; Revel. 22. 17. by coming  
 to Mount Sion, and to the city of the living  
 God, the heavenly Jerusalem, and to an in-  
 numerable company of Angells: to the gene-  
 rall assembly and Church of the first borne  
 which are written in heaven, and to God the  
 Judge of all, and to the Spirits of just men  
 made perfect, and to Jesus the mediator of the  
 new covenant, Heb. 12. 22. 23. 24. before he  
 come to them as a terrible Judge, revea-  
 led from heaven with his mighty Angells in  
 flaming fire, taking vengeance on them that  
 know not God, and that obey not the Gospell  
 of our Lord Jesus Christ, 2. Thess. 1. 7. 8.  
 And that they may all doe so, especially  
 the Kingdome of England, and most especi-  
 ally the most excellent King thereof; Strike,  
 o strike their and his soule, (O Lord)  
 with thy omnipotent grace, whose magne-  
 tique vertue may draw his Royall heart

to thee, and make him a glorious and happy instrument of drawing others, till they all meet in the unity of the faith; so to continue, untill their mortality shall put on immortality, and his temporall crown of thornes be exchanged for an eternall crown of glory, *Amen.*

F I N I S.

S. Ambr. Ep. 31. ad Valent. Imp.

*Non erubescō cum toto orbe longævo converti, verum certè est, quia nulla ætas ad perdiscendum sera est. Erubescat senectus, quæ emendare se non potest. Non annorum canities est laudanda, sed morum. Nullus pudor est ad meliora transire.*

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*The names of some who have lately been  
Ministers, or University-men in England  
and Scotland, and are now converted to  
the Catholike Faith.*

*Tho. Vane, Doctor of Divinity of Christs Col-  
ledge Cambridge, lately Chaplain extraordinary  
to His Majesty, and Parson of Crayford in Kent.*

*Hugh Paulin de Cressy, of Cambridge, lately  
Prebend of Windfore in England, and Deane of  
Lagblin in Ireland, now entred into the Religious  
Order of S. Benediſt at Doway.*

*Hen. Irefon of All-Soules Oxford, Doctor of  
the Civill Law.*

*N. Read of New Colledge Oxford, Doctor of  
the Civill Law.*

*Mr. Rich. Nicholls Bachelor of Divinity, of Pe-  
ter-houſe Cambridge.*

*Mr. Rich. Milesent heretofore Chaplain to Mon-  
tagu Bishop of Norwich, Arch-Deacon of Nor-  
wich, Prebend of Chicheſter and Master of Arts in  
Cambridge, now entred into the Society of Jeſus.*

*Mr. Rich. Crashaw, Master of Arts of Peter-  
houſe Cambridge, now Secretary to a Cardinal in  
Rome, well knowne in England for his excellent  
and ingenious Poems.*  
*Mr. Wil-*

Mr. William Rowlands Minister of S. Margarets Westminster, Master of Arts of Exeter Colledge Oxford.

Mr. Tho. Normington, Master of Arts of Pembroke Hall Cambridge, now in Italy, a very able man in divers Sciences.

Mr. Foyner Bachelor of Arts, and Fellow of S. Mary Magdclens Colledge Oxford.

Mr. Blakiston Bachelor of Arts of Cambridge, who died last yeare in the English Colledge at Rome.

Mr. Edward Barker of Caius Colledge Cambridge, Bachelor of Arts.

Mr. Eason of Cambridge, now Priest in the English Colledge at Rome.

Mr. Peter Glu, Minister, of Ballioll Colledge in Oxford, now Priest.

Mr. Jackson.  
Mr. Cooper. } Ministers.

## Of Scots.

Mr. John Crichton, a famous man in his Country, late Preacher of Parson in Scotland, afterwards eminent in Languedoc, and lastly Chaplain to the Marquess of Ormond.

Mr. An-

Mr. *Andrew Youngston* late Regent of *Aberdeen*, now in a Colledge in *Spain*.

Mr. *William Simple*, late Regent in *Glasgow*, now also in *Spain*.

Mr. *Hugh Rosse* late Regent in *Aberdeen*, now also in *Spain*.

Mr. *Tho. Johnston*, &c.

Besides these, there are divers both learned and unlearned, lately entred into Communion with the Church of Rome, whose names you may more easily learn, then I discreetly publish. Nor do I doubt but one more commerced with England Scotland and Ireland, with other parts of France, and with the Provinces of the Low Countries, might easily furnish you with a larger Catalogue of Convertites, of a good fame for their learning, and good parts in your Universities, and in their respective countries, as these I have been bold to name: their understandings being now better disposed to discern and reflect upon their former errours, by the palpable con-

fusion and unconscionable effects they saw every where sprouted and sprouting out of the late Reformation begun by Luther.

Most

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*Errata in the Preface.*

**P**Age 6. line 13. read *pretence* of. p. 12. l. 6. r. *the bread.* & l. ult. r. of *a* little. p. 18. l. 5. r. *how well.* p. 27. l. 6. r. *interrupted.* p. 22. l. 17. dele the Parenthesis.

*ERRATA.*

**P**Age 3. line 28. read *ritle.* p. 7. l. 13. dele one *at.* p. 11. l. 15. dele *in.* p. 21. l. 24. r. *swinge over.* p. 23. l. 13. r. *in these.* p. 39. l. ult. r. *reasonable.*

*Other lesse materiall faults, with some false pointings, the discerning Reader will easily discover and correct.*

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The faults made by the Printer, I desire the Reader thus to correct.

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